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BANYAN TREE (FICUS INDICA) FROM A TURF.
"Quot rami tot arbores" V. p. 179.

THE EVANGELIZATION OF INDIA:

CONSIDERED WITH REFERENCE TO THE

DUTIES OF THE CHRISTIAN CHURCH AT HOME AND OF ITS MISSIONARY AGENTS ABROAD.

In a Brief Series of Discourses, Addresses &c.

104911

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PREFACE.

THROUGH this little work, the author appears before the public both as a witness and an advocate. It is intended principally to set forth the peculiar claims of India as a field of evangelistic enterprise, and to give such explanations of the nature of missionary work within its borders, as an experience and observation of twenty years in all its departments have suggested. Some of the documents of which it is composed, appear at the request of the parties to whom they were originally addressed; while, combinedly, they form a response,—necessarily imperfect on account of the engagements of the writer,—to a call made to him by some of his fellow-labourers of different denominations, to publish, in connection with his visit to Europe, a small work on the economy of Christian Missions in India, with particular reference to the illustration of the harmony and suitableness of the different agencies which may be brought to bear on its enlightenment and conversion. The substance

of one or two of its articles, it is proper to add, has already appeared in British or Indian periodicals; while, of the "Sermon on the British Sovereignty in India,"—of which its relation to subjects briefly treated in other parts of the volume has led to its introduction,—three editions have been published in a separate form. Some repetitions of thought and language may be here and there observed in the "addresses;" but as they are necessary for the completeness of the articles in which they occur, and are not numerous, they will be excused.

Though the greater part of the addresses and discourses of which the volume is composed were delivered in connection with certain missionary services of the Free Church of Scotland and the Presbyterian Church of Ireland, they contain nothing of a sectarian character; and though many of the facts set forth in them were observed in connexion with the missions of these churches, the principles on which they bear, and which it is a special object of the author to illustrate, are of universal application in Indian Missions.

The notices of the different systems of faith prevalent in India which are introduced into the work, are designedly of a general character. They are intended to illustrate the plausible and formidable nature of the eastern apostasy in its various developments, to enforce the call for most extensive and energetic efforts for the diffusion of a knowledge of divine truth throughout the country, and to inculcate the necessity of an humble reliance on the working of the Holy Spirit to give a practical and spiritual effect to these

efforts. The author believes that they will be admitted to be correct deductions from the doctrines and traditions found in the standards of Hinduism, Zoroastrianism, and Muhammadanism. For a particular account of these systems of error, viewed in connection with the Christian controversy, he would beg to refer to the distinctive works, which, in the exigencies of missionary labour, he has been led to publish in refutation of various publications by their supporters which have appeared in Bombay. Of his "Two Exposures of Hinduism in reply to Brahmanical Controversialists," which, in English, are at present out of print, he expects to be soon able to publish a new edition, along with a "General Review of the Sacred Literature and Mythology of the Hindus."

On account of the peculiar circumstances of the Mountain and Forest Tribes of Western India, and the little knowledge which is possessed of them, both in Europe and India, they have been particularly noticed in these pages. The author will be greatly delighted, if a special effort be soon made for their evangelization by any section of the Christian Church.

The remarks on the exclusion of Christian instruction from the Government seminaries in India, refer to a subject on which a difference of sentiment on the part of many is to be expected and tolerated. Though it be devoutly admitted that the exalted Saviour demands the homage of governments and communities as well as of individuals, it is obvious that the propriety of the professed expression of that homage by the exaction of pecuniary contributions, in support

even of Christian institutions, from an unwilling people, may be questioned without any want of loyalty to Christianity itself. Though nothing like a general aversion to Christian education combined with secular knowledge has yet been manifested by the Hindus, and the duty of the British Government in India may be thus indicated by its ability to bestow such an education, it may be the will of God that our holy faith should here triumph without the assistance, and even without the countenance of the civil power, which, alas! has often, through timidity, lent its influence to uphold the cause of heathenism.

The author affectionately inscribes this little work to the friends of missions, and he earnestly begs them to unite with him in the prayer, that, however humble it may be in character, it may receive the Divine blessing, conduce to extend the interest which is felt in the evangelization of India, and, with similar works before the public, assist young missionaries, both European and Asiatic, in forming their plans of labour among the interesting, though erring, people whom they are sent to instruct.

BOMBAY, 17*th February* 1849.

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ERRATA.

Page 65, line 5, *for* affected *read* effected.
— 71, — 4, *for* elemental *read* elementary.
— 71, — 29, *for* effect *read* affect.
— 82, — 29, *for* It is *read* It is not.

I. THE CALL FOR MISSIONS TO INDIA: AN ORDINATION SERMON.*

"After he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us to preach the gospel unto them," (or, literally, to evangelize them).—ACTS XVI. 10.

FROM the very hour that our Lord authoritatively intimated that "repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem,"† and gave the commandments, "Go ye therefore and teach all nations,"‡ and "Go ye into all the world and preach the gospel to every creature,"§ the grand duty devolving upon his apostles and disciples, was the propagation of

* Preached on the occasion of the ordination of the Rev. Stephen Hislop as a missionary from the Free Church of Scotland to Nágpur, in Central India, by the Free Presbytery of Edinburgh, on the 5th of September 1844.

† Luke xxiv. 47. ‡ Matt. xxviii. 19. § Mark xvi. 15.

the glorious gospel throughout the WHOLE WORLD; and the grand inquiry which, as a body, they were called to urge, was, How shall *this* duty be most speedily and effectively discharged. The land of Israel,—which had been so highly favoured of God, as the scene for ages of unexampled wonders of divine providence, and power, and grace, and in which the great mystery of godliness had been unfolded by God being manifested in the flesh and justified in the Spirit,—ceased, by the expressly revealed will of Christ himself, to have anything like an *exclusive* claim to the spiritual benevolence and beneficence of his followers. Any special regard which it was entitled to receive, was merely that which arose from the intimation which had been given, that the *commencement* of the evangelization of the world should be there made. The faithfulness of God required that the offers of salvation should be first presented to the children of promise. The unlimited mercy of God had to be first tendered to those who, by wicked hands, had been instrumental in crucifying and slaying that Holy One and Just, whose precious blood had opened up the channel through which alone that mercy flows to the human race. The claims of Christianity had first to be tested in the land where the facts, the "infallible proofs," on which they rested were

publicly and fully known. Except in these circumstances, Judea had no other claims to the attention of the followers of Christ, but those arising from its own intrinsic importance, when compared with the other countries of the world, and the relation which it bore to them as able to furnish to them the messengers of peace and the words of life, and from future providential developments which might be made within its borders. Christ when ministering to the house of Israel had distinctly said, "Other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd;"* he had applied to himself the declaration of the prophet, "He shall show judgment to the Gentiles," and "in his name shall the Gentiles trust;"† and he had said, "If I be lifted up, I will draw all men unto me;"‡ and he had given direct, precise, and unequivocal instructions to his followers, that they should adapt their efforts, to be blessed by the energy of his Spirit, to the accomplishment of his large, and vast, and universal purposes of grace. If in giving to them his valedictory charge, He had shown no partial regard to clime, or colour, or habit, or pursuit, or rank, or power, or culture, or enjoyment; it was their solemn duty practically to exhibit an equally

* John x. 16. † Matt. xii. 18, 21. ‡ John xii. 32.

disinterested and universal benevolence. If He looked to the most remote, and inaccessible, and barren, and inhospitable regions of the earth, as well as to Judea, the glory of all lands, and to the adjacent countries so renowned from of old; it was their duty to behold these portions of the globe with an eye of compassion, to regard with love the degraded Barbarian, as well as the Jew and the Greek. If in the travail of his soul, he embraced, as part of the joy set before him, the conversion and salvation of the nations the most debased in their social condition, the most abandoned in their morals, the most fertile in their superstitions, and the most limited in their power, and wealth, and territory; it was their duty to labour in the behalf of these nations as they could find opportunity, as well as in behalf of those which were the most distinguished for their intellectual culture and refinement, the most exalted in their philosophical speculations, the most advanced in the sciences and arts, and the most enriched and best endowed in their actual resources. If he viewed all mankind throughout the world, however varied in their external appearances, possessions, and occupations, as involved in guilt, wretchedness, and ruin, and commanded his gospel to be proclaimed for their pardon, happiness, and salva-

tion; it was the duty of his followers to proclaim the glad tidings to all whom they could reach, in all the amplitude of the earth, from the rising to the setting of the sun. If he told them, as he did, that all power was given to him in heaven and on earth, and that he was verily with them to the end of the world, and that he was about to ascend to his Father's throne, that he might receive gifts for men, even for the rebellious, that the Lord God might dwell among them; they were bound to acknowledge their confidence in his might, and in his continued spiritual presence, and in the dispensation of his boundless and irresistible grace, by proclaiming his truth to the very ends of the earth, under the firmest persuasion, that it would prosper in the thing whereto it might be sent, and prove mighty through God to the pulling down of the strongholds of that enemy of God and man, to destroy whose works he had been revealed. As the mission of Christ from the Father was to the WORLD, their mission from Christ was to the WORLD in all its extent, in all its diversities of peoples, and countries, and tongues, and nations. His parting promise and command to them were, "Ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in

all Judea, and in Samaria, and unto the UTTERMOST PART OF THE EARTH."*

But though the apostles and disciples of Christ were thus led to see that the field of their labour was the whole globe, they were not left to enter on their work in their own undirected wisdom and unsupported strength, and to seek to prosecute it by random and indiscriminate efforts, directed to any portion of that immeasurable field which from partiality, or caprice, or romance, or convenience, they themselves might select. The headship of their divine Lord, they were bound practically to acknowledge, by consulting that infallible directory of his own word which he had bequeathed to his followers; by considering the workings of his providence among themselves individually, the believing community to which they belonged, and the different nations of the earth to which their efforts might be directed; by holding communion in prayer and supplication with their exalted king; and by humble attention to all the intimations of his will which, to them, by the Spirit of revelation, he might directly address. CHRIST was their great Director; and on him did they wait, and by his counsels they were both led and sent. They looked immediately to their great Master in a manner and to an ex-

* Acts i. 8.

tent, which we too seldom recognise, though every page of the inspired record of their labours sets forth the fact to our view. If they tarried in Jerusalem till they were "endowed with power from on high," continuing with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren; they did all this, simply in obedience to the command of Christ, that they should wait for the promise of the Father.* If they took order towards the preservation of their own complement by the election of an apostle in the room of Judas, who by transgression fell and went to his own place; it was on the call of Peter, directly referring to what is written in the book of Psalms, "Let his habitation be desolate, and let no man dwell therein, and his bishoprick let another take."† It was the gift of tongues bestowed on the day of Pentecost,—to them an unequivocal intimation that they should speak with other tongues, as the Spirit gave them utterance,—which led them to address the multitudes of Jews and proselytes from many lands which were assembled at Jerusalem.‡ It was the actual effects of the preaching of the gospel at Samaria by Philip, when reported to the apostles at Jerusalem, which led them to send down Peter and John, who testified and preached

* Acts i. 5. † Acts i. 20. ‡ Acts ii.

the word of the Lord "in many villages of the Samaritans."* It was by the angel of the Lord, and instructed by his Spirit, that Philip was sent to the *Ethiopian eunuch* in the desert of the *Philistines*.† It was by the personal appearance of Christ himself that Paul was converted, when on his way to the capital of Syria; and it was without conference with flesh and blood that he straightway preached Christ at that place, and went into Arabia, returning again to Damascus.‡ It was a vision from the Lord that taught Peter to call nothing common or unclean; it was the Spirit of the Lord that directed him to follow the messengers of Cornelius from Joppa to Cæsarea; it was the communication of Cornelius, directed by the Spirit of the Lord, that led him to open his mouth to him, and those by whom he was surrounded, as a gospel messenger; and it was the descent of the Spirit upon them which led him to ask, "Can any man forbid water, that these should not be baptized?"§ It was the rehearsal to the apostles of what had thus happened, through the providence and Spirit of God, which led the apostles at Jerusalem joyfully to acknowledge the unrestricted workings of divine grace, and to glorify God, saying, "Then hath God also to the Gentiles granted repentance unto life."‖ It was the hand of

* Acts viii. 25. † Acts viii. 26. ‡ Comp. Acts ix. and Gal. i. 17.
§ Acts x. 47. ‖ Acts xi. 18.

God, wielding the rod of persecution, that scattered the disciples abroad after the death of Stephen, which led some of them to travel as far as Phenice, and Cyprus, and Antioch, preaching the word to the Jews, and which thus indirectly gave the first movement to some of them, who were men of Cyprus and Cyrene, to speak unto the Grecians at Antioch, when a great number believed and turned unto the Lord.* It was the tidings of this success which led the church at Jerusalem to send Barnabas to their assistance; and, no doubt, it was the increase of the success under the ministry of Barnabas, which led him to go to Tarsus to seek Saul, and to bring him to Antioch, for it is said of them when together, that a whole year they assembled themselves with the church, and taught much people, who were so considerable in the eyes of the public, that they were recognised for the first time as a denominational community, and called "Christians."† It was the Holy Ghost who said to the prophets and teachers at Antioch, when they were ministering to the Lord and fasting, "Separate me Barnabas and Saul for the work whereunto I have called them;" and it was by the Holy Ghost that Paul and Barnabas were "sent forth," when they departed to Seleucia, and sailed to

* Acts xi. 21. † Acts xi. 26.

the island of Cyprus, preaching at Salamis and Paphos, and when leaving Paphos they came to Perga in Pamphylia, and Antioch in Pisidia.* It was the eagerness of the Gentiles to hear at the last of these places, and the envy and opposition of the unbelieving Jews, which led them to say, "Lo, we turn to the Gentiles."† It was persecution, expelling them from these coasts, which drove them to Iconium, where a great multitude, both of the Jews and also of the Greeks, believed; and which made them flee from thence unto Lystra and Derbe, cities of Lycaonia, and unto the region round about, where they failed not to preach the gospel.‡ It was their perception of the potency which Christianity ultimately obtained at Derbe, which warranted them to leave it in peace, and to return to Lystra, Iconium, and Antioch of Pisidia, confirming the souls of the disciples, and ordaining elders in every city; and which led them to pass through Pisidia to Pamphylia, and from Perga to Attalia, whence they sailed to Antioch, where they had been recommended to the grace of God for the work which they had fulfilled, and where it was expedient that they should rehearse to the church all that God had done with them, and how he had opened the door of faith unto the Gentiles.§

* Acts xiii. † Acts xiii. 46. ‡ Acts xiv. 6.
§ Acts xiv. 21–28.

Thus, was the first Gentile mission begun and ended under the immediate direction of Christ himself. It was his expressed will, too, which led to a more extensive report of it to the brethren of Phenice, Samaria, and Judea; for, though the question of the circumcision of the Gentiles was the occasion of the church at Antioch deputing Paul and Barnabas, and certain others with them, to go to Jerusalem unto the apostles and elders for mutual consultation and deliberation, Paul says, in his epistle to the Galatians, that he went up "by revelation,"—a revelation which directed him to go up to Jerusalem, not merely to obtain the settlement of that important question in Christian economics which had occurred in the missionary enterprize of the church, but to give joy to all the brethren, to instruct the whole church in the great mystery of the admission of the Gentiles into its constituency, and to obtain the good will of all its ministers as to efforts for their conversion, and which was actually obtained, when they saw that God was mighty in Paul toward the Gentiles, as he had wrought effectually in Peter to the apostleship of the circumcision, and when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto Paul, and gave to him and Barnabas the right hand of fellowship that they should go unto

the brethren, as they themselves unto the circumcision.*

The second missionary journey of the apostles to the Gentiles originated in what may be called a prudential regard to the circumstances of the infant churches which they had been enabled to found during their first journey. "Some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do."† At the outset, Paul and Barnabas became divided about the disposal of John Mark; and Barnabas, taking Mark, went to Cyprus, while Paul, taking Silas as his companion, went to the places of his former labours on the continent of Asia Minor, visiting, in addition to them, the provinces of Phrygia and Galatia. Two restraints, which they could not misunderstand, were then placed in the way of their continuing their ministrations, for the time being, in Asia. "The Holy Ghost forbade them to preach in Asia;" and "coming to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not." Their attention was to be directed to an entirely new quarter of the world; and EUROPE, hitherto unvisited by the messengers of peace, but destined to be for ages the head-quarters of Chris-

* Acts xv. Gal. ii. 2, 9. † Acts xv. 36.

tianity, as well as of the corrupted system of that Man of Sin, who exalteth himself above all that is called God or worshipped, was to be the scene of their evangelistic labours. Into that very province whose warrior hosts had issued forth for the subjection of the whole of western and central Asia, and the best parts of Africa, under the command of Alexander the Great, about four centuries before, and which prepared the way for the extension of the Roman empire to the East, and hastened the fulness of the time when the Messiah should appear, God himself summoned his servants to enter as the heralds of salvation. A man of Macedonia,—a representative of the destitution of his countrymen, and their preparedness to receive the gospel,—appeared to Paul in the night, and prayed him saying, "Come over into Macedonia and help us."* The result of the appeal is recorded in our text. "After he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us to preach the gospel unto them." The apostle and his companions lost no time in repairing to Philippi, the chief city of that part of Macedonia, and a Roman colony. Events soon shewed that Paul was not mistaken in the conclusion at which he had arrived relative to his

* Acts xvi. 9.

call to minister at that place. He had no sooner commenced his labours there, than the Lord gave an unequivocal testimony to the power of his word and the mission of his servant. Lydia, whose heart the Lord opened that she attended to the things which were spoken, and the jailor, who after a brief moment of the deepest spiritual alarm, rejoiced, believing in God, were not with their families the only trophies of redeeming grace, and the seals of the apostle's ministry in that city. There were considerable numbers, as intimated by himself in his affectionate epistle to the Philippians, who had fellowship with him in the gospel from the first day, till the time when they were addressed in that remarkable letter. These converts, we learn, manifested sincerity and evinced devotedness. Such was the consistency of their conduct, that Paul, who had no low standard of Christian practice, thanked God in every remembrance of them. In his bonds, and in the defence and confirmation of the gospel, they were the partakers of his grace. It was given them, in the behalf of Christ, not only to believe in him, but also to enjoy the high, though not often coveted, privilege, of suffering for his sake. They were obedient, not only in the apostle's presence, when restrained by his pastoral care, and encouraged by his

example, but much more in his absence. Determined not only to maintain, but to propagate, the faith, they had among their number those worthy of being designated "fellow-labourers" with the apostle, and even "women" who laboured with him in the gospel. They repeatedly ministered to his wants and necessities when engaged in the work of the Saviour, sending their benevolence to him through the hands of Epaphroditus their own messenger. And they excited within him the expectation, that they would be his high reward, a crown of rejoicing in the day of the Lord.*

Did our time permit us to follow the apostle Paul from Philippi to the close of his journeyings at imperial Rome,—to which, probably, as the great centre of the social system of those who were then the rulers of the greater part of the known world, he was most anxious, as on several occasions intimated by himself, to go,—we should distinctly see, that in every circumstance and situation, he was most attentive to the call of God in reference to the sphere of his labours, and to the directions which he continued to receive in his ministrations from the word, and providence, and Spirit of God, and from the encouragements which he received from the friends of God, and the opposition

* See the Epistle to the Ephesians.

which he experienced at the hands of his enemies. The importance of the effects of his devout recognition of the Saviour as thus watching over him, and vouchsafing to him counsel and support, it is impossible to overestimate. The world was his home; and whither God sent him, he was willing and prompt to go. Remembering his appointment to the office of an apostle, by the "WILL OF GOD," and his divine designation to the various places which he visited, he spoke and wrote with the confidence and authority becoming God's messenger, who felt his responsibility to God, and to God alone. When the Lord stood by him, he was undismayed, though all men, including his very brethren in the profession of the gospel, forsook him. Neither he nor his fellow-labourers showed any disposition to neglect their duties on account of the difficulties which attended their discharge. Dangers and trials the most alarming to flesh and blood were not able to damp their courage, or abate their zeal. They were the soldiers of the cross, fighting under the banner of the great Captain of salvation; and, supported by his grace, they felt that they were not sent a warfare on their own charges. They were most willing to endure hardness as good soldiers of Jesus Christ. Their active and passive obedience were alike

marvellous. They were set forth in their constant experience as appointed to death; were made a spectacle to the world, and to angels, and to men; were reckoned fools for Christ's sake; were subjected to hunger and thirst; were naked and buffeted; had no certain dwelling-place; and laboured, when necessary, to maintain their independence, by working with their hands;—but they murmured not against the divine dispensations,* though thus unspeakably trying and affecting; nor even against the human instruments of their own chastisements, however cruel and unjust in their character and actions. Having the approbation of GOD, they neither feared the terrible scowls and withering scorn of the world, nor desired its sinful, but generally coveted and pleasurable applause. They were models to a great extent of meekness, tenderness, prudence, resignation, disinterestedness, charity, fidelity. Remembering how the glory of God and the eternal welfare of men were associated with their labours, they gave no offence in anything, that the ministry might not be blamed; but in all things approving themselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by

* 1 Cor. v. 9-13.

kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report. In them were conspicuously set forth the great paradoxes of the Christian life, and labour, and travail,—for they were as deceivers, and yet true; as unknown, and yet well known; and as dying, and behold, they lived; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, yet possessing all things.* Knowing that they were but instruments in the hand of God, they felt that the power and might of God were on their side, and that his word would accomplish his will, whatever might be the reception which it might experience from those to whom it might be addressed. Knowing that they were approved by Christ in their work, they realized the fact, that, even though they should be a savour of death unto death unto multitudes, they were ever a sweet savour unto God, a sweet savour of Christ.† His presence was to them a pillar of cloud, covering and sheltering them while they were bearing the burden and heat of the day; and a pillar of fire, dispensing to them light, and comfort, and joy,

* 2 Cor. vi. 20. † 2 Cor. ii. 15. 16.

during the night of adversity. They were fed with, and lived on, the heavenly manna, even on Christ the bread of life, who hath come down from heaven; and they were refreshed and revived by the living water which flowed to them from Christ, the rock which followed them in all their wanderings. All opposition to themselves as the servants of Christ, they viewed as opposition to Christ their Lord; and judgment they could well leave in his hands.

We must admit that in all the respects now alluded to, the apostles stood in circumstances highly advantageous to their peace, their energetic application to their work, and their ministerial success; and we must see that it is not an unbecoming inquiry on our part to ask, Whether or not, to any extent, or to what extent, we are debarred from the consolation and support which they enjoyed? The answer it is not difficult for us to obtain. It is elicited by the simplest reference to the very first principles of our faith. If there is one truth connected with the Church of God more obvious than another, it is that the essential relation which Christ bears to his ministers and people, remains unaltered to the end of the world. His concern for his Church and the establishment of his kingdom, is the very same that it was when in agony of soul he travailed in the

greatness of his strength, for our redemption on the cross, and when, in the glory of his exaltation, he first ascended on high, leading captivity captive, and sat down at the right hand of the majesty of his Father in heaven. The purposes and resources of his grace are unchanged and unchangeable, and unrestricted and undiminished. If in the *manner* of the conveyance of his grace there is any modification, it is only because of the greater maturity at which his body, the church, has now arrived. If the miraculous intimations of his will by signs and visions, and voices and prophetical suggestions, have been discontinued, it is only because his providence and Spirit, commenting on his revelation, now complete as to the letter, are amply sufficient for the instruction of his people. By consulting his word, reflecting on his works of providence, and soliciting the gracious aid of his Spirit, for our guidance in their interpretation, we may obtain all the direction which our circumstances require, in reference both to the appointment to office in the Christian ministry, and to the selection of spheres of ministerial labour within the bounds of the Christian Churches, and among the gentile and unbelieving nations. What general inferences may we legitimately form connected with these matters of highest importance?

The only *call of individuals to the office of the ministry*, approved by God, is *that which originates with* GOD *himself*. It was the choice of God, which the Church at Jerusalem was anxious to ascertain in the selection of an apostle in the room of Judas.* Paul and Barnabas were called by God to the work of the ministry among the gentiles, before they were set apart to it by the Church at Antioch.† It is God, who, by his Spirit, imparts that spiritual wisdom and knowledge, which become available for the instruction of his people, and those who are ignorant and out of the way. It is He who gives that love to the person and cause of the Redeemer, that zeal for his honour and glory, that compassion for perishing sinners, that devotedness to the service of the Lord, and that faith in the power of his word, which constitute the essential qualifications for, and call to, ministerial office; and all that man can do in the work of ordination is humbly to recognise these qualifications in those in whom they exist,—to bind over, by solemn engagement, those professing them to ministerial fidelity,—to commend them, by fervent prayer, to the divine blessing, in connection with their work of faith and labour of love,—and to grant them facilities for orderly and decent service in the

* Acts i. 24. † Acts xiii. 2.

bounds of the churches, or in the exterior parts to which they may be sent. Divine grace is neither held nor bestowed by office; and it is not office which secures grace, but grace which fits for office. It is the spirit of antichrist which teaches that man is the medium of calling down and dispensing, by tenure of office, or by outward ceremonies and services, the grace of God, needful to make either a Christian or a Christian minister. The very act of prayer in ordination shews that ministerial grace is derived from that Holy Spirit whom the Saviour died to purchase and lives to bestow. It is the duty of candidates for the holy ministry to commune with God himself as to their call to take upon themselves the office of the ministry; and communing with God in a spirit of earnest humility in this matter, and submitting themselves to the direction of his word and Spirit with reference to their qualifications, the demands made upon them for their services, and the estimate formed of them by the church, they will not be left to mistake.

With regard also to the occupation of particular *fields of ministerial labour*, especially in reference to the different nations of the earth, the Church is not left without the means of judgment. When countries are accessible to Christian enterprize; when their population

embraces a large portion of the family of man; when their moral wants and necessities are most extensive and urgent; when their influence for evil, in the dishonour of God and ruin of souls, is immeasurably vast; when great and essential doors of usefulness are opened up, and there is the promise of great success within their borders; when by commerce or political relationship, they are intimately connected with Christian countries; and when they exercise a most extensive influence over the other nations of the earth,—they have claims upon our benevolence and regard which cannot be safely overlooked by the Church, which cannot be overlooked by it without the contraction of great guilt in the sight of God, and imminent hazard to its own interests, as falling short of its great mission, and the exercise of those functions of which it has been put in possession. But instead of speaking of these matters in the abstract, let me briefly direct your attention, on this occasion, to the relation in which the Church stands to India, looking to that great country for a moment, both historically as it has been, and descriptively as it now exists. It is not without reason that it has been selected as our grand field of missionary enterprize, for the Lord has assuredly called us to preach the gospel there; but it is without any

substantial pleas of justification that we have done, and are still doing so little for its subjection to the sway of Christ. Its intrinsic and relative importance, both for good and for evil, are incalculably great. It has been brought into connection with the Christian nations, and especially with our own highly-favoured country, by the most marvellous dispensations of divine providence. We owe to it a debt of gratitude which we cannot well discharge. The whole of its wide-spread and populous territories, with a population of two hundred millions of souls,* are ready for the instruments of the spiritual husbandmen. The encouragements to labour within its borders are great and manifold. Its spiritual culture is essential to the establishment of the kingdom of Christ in the other countries of Asia, with which it maintains intimate political, commercial, and religious connections. Its conversion to God might lead to the evangelization of the whole of that continent, and the eastern parts of Africa holding frequent and intimate intercourse with its western shores.

India, I need scarcely remind you, had of old but little connexion with the Jews and those sacred influences which to a certain ex-

* See the statistical tables of the Baron Bjornstjerna in his British Empire in the East.

tent flowed forth from them, the highly-favoured of God, to the neighbouring nations. It may be the "far country," from which the sweet calamus or cane used in their temple services, and some of their approved spices, did come.* As the Assyrians and Babylonians, from the manner in which they entered the land of Israel, are uniformly spoken of as the people of the "north country," India was probably the "east country" alluded to, when it is said, that Solomon's wisdom excelled the wisdom of all the children of the east country and all the wisdom of Egypt.† It is probable that it was to facilitate the commerce maintained with it through Mesopotamia, that Solomon built Tadmor in the wilderness,‡ and, through the Red Sea, that he maintained a naval establishment at Eziongeber.§ India was probably the country to which the prophet alludes when he says, "These shall come from far; and, lo, these from the north and from the west; and these from the land of *Sinim* (the Sindhians);"‖ for China, to which many suppose the reference to be made in this passage of Isaiah, did not receive the name by which it is now known, till the dynasty of Chin arose during the latter half of the third century preceding the birth of

* Jer. vi. 20. † 1 Kings iv. 30. ‡ 2 Chron. viii. 4.
§ 1 Kings ix. 26. ‖ Isa. xlix. 12.

Christ. It is mentioned by its Persian name in the beginning of the book of Esther, when it is said that "Ahasuerus reigned from India even unto Ethiopia." But not to refer more to these matters of speculation or remote inference, it will be admitted that India, from the earliest times, as is clearly proved both by its own monuments and records, and by external history, was a country remarkable for its fertility, the abundance of its varied productions, the extent of its population, and its advancement in speculative philosophy, and imposture, and partial civilization. Priding itself in its own wisdom and internal resources, it generally abstained, like ancient Egypt, from foreign conquest, and allowed other nations to send for its commodities, rather than itself export them to distant lands. With all its profession of wisdom, however, it knew not God. In his inscrutable providence, he permitted the maturity of the heathen apostasy to be developed in its bright and brilliant climes. Satan chose it as the chief seat of his empire; and he there assisted his votaries in entrenching themselves in systems of error and delusion, from which, after hundreds, nay thousands, of years, and after many striking changes of empire, and government and modifications of social state, they have not been dislodged. It was the

policy of his councils of darkness, as occupied with its destinies, to proceed gradually in the work of the concealment, and corruption, and perversion of the truth, and the establishment of that priestly tyranny, which, with the sword of the Kshatriya in the one hand, and the iron fetters of caste in the other, has overawed and restrained unnumbered millions of minds for so many ages. At first, he seems to have aimed at bringing about the worship of the powers and energies and elements of nature, as palpable deities, and of the unseen beings who are supposed to preside over them, which we see exemplified in the Védas, the oldest of the sacred writings of the Hindus. He next brought about, by encouraging discourse and meditation on these energies and elements, the belief of the Buddhists,—which originated in India, and is still professed by at least a fifth part of the human race in the countries contiguous to India,—that material existences have inherently and essentially of their own underived nature the properties which we attribute to a Creator and Preserver, and exist from all eternity, as well as that spirit, diffused throughout the universe which is ever struggling to be free, and the repose of which, in its highest state of bliss, is to be sought by man through meditation and supposed pur-

gatorial austerity. And, lastly, he established the system of modern Bráhmanism, which resolves the whole universe into the one godhead, of most monstrous development, expanding, stretching, and collapsing,—at one time throwing forth, and at another retracting, its spiritual emanations; a system which enjoins the recognition and worship of every existing object in heaven above or the earth beneath, as a form of the one godhead; which personifies the very attributes of God, and requires their worship and that of innumerable gods who are supposed to have emanated from the supreme; and which constructs idols of every shape and material and size for their residences. He did all this with plausibilities of philosophy and science, falsely so called, most flattering to the pride and ungodly independence of his votaries; with relaxations and licenses in morality and righteousness, most precious and gratifying to the depravities of the human heart; and with exactions of superstitious and bloody services, so cruel and fearful, and appalling, that the unenlightened mind is tempted to believe them to be of superhuman, nay divine origin. Great, indeed, has been the forbearance and long-suffering patience of God, which has tolerated the existence of a country, so fearfully alienated from his recognition and

service, so blind to his glory and goodness and grace, and so completely opposed to his commandment and law. Great, infinitely great, has that mercy been, which has led him to determine to deal with it in the visitations of his favour. Well may his people in the highly favoured lands of Christendom, themselves the monuments of his mercy, seek to co-operate with him in his purposes and work of grace, which, when effected, will convert India into the abode of spiritual light, and life, and love, and godly loyalty.

The first missionary efforts in India of the Christian church, which were made at an early period, originated in very remarkable circumstances, and were attended with remarkable success, and ought to have been viewed as highly exemplary in all succeeding ages. The providence of God prepared the way for his servants, and the Spirit of God blessed them when engaged in his work. Alexander the Great, opposed by the armies of Porus, and seeing his own troops alarmed and overcome by the terrors and dangers of the tropical storms, was unable to enter into India. He founded, however, the city of Alexandria in Egypt, and his successors that of Seleucia in Mesopotamia, principally for the purpose of encouraging and profiting by its commerce, a purpose,—more le-

gitimate than all his schemes of lawless conquest,—which continued to be subserved for several hundred years after his removal from this earthly scene. According to the traditions of both the Eastern and Western Churches, the apostle Thomas entered India, through Mesopotamia, or some of the adjoining countries. These traditions, from the form in which they are given, are not to be despised.* But even those who may be disposed to lay the least stress upon them, or who may not feel warranted to comprehend the Peninsular India in the general name of India used by the ecclesiastical writers, will admit that the early Christians of Mesopotamia and Egypt, and the adjoining places, holding mercantile intercourse with India, commended the gospel to its inhabitants, or sent to its western shores the heralds of salvation and peace. Pantœnus, a convert from the stoical philosophy to Christianity, who flourished about the year 180 A. D., went from Egypt to India, where he is said to have found the gospel of Matthew in Hebrew among the people.† Theophilus, who was present at the Council of Nice, A. D. 325, belonged to Diva, an island of India; and after his conversion to Christianity, he laboured to advance the religious interests of his

* See Assemani Biblioth. Orient. tom. iv. p. 33.

† Euseb. Eccles. Hist. lib. v. cap. x.

countrymen, as well as of the inhabitants of the south of Arabia, and the country which is now called Abyssinia.* John, a bishop, who was also present at the Council of Nice, is described as a bishop of the greater India and Persia, and had probably something to do with some of its northern provinces, or the regions on their borders. In the year 345, the patriarch of Antioch, under the guidance of Kennai Thomay, a wealthy merchant, sent several ministers of the gospel and Christian families to the coasts of Malabar, whose labours are said to have met with great success.† From the visit of Cosmas, the Indian navigator, to these regions in the year 522, the history of the churches there can be traced with tolerable distinctness.‡ The Syrian Christians, it must be allowed, did much in their behalf, though they communicated to them the error of Nestorius, and in later times that of the Jacobites, which they still hold.

* Philostorg. Eccles. Hist. lib. iii. cap. iv.–vi.

† Report of Ward and Connor, appointed by the East India Company to survey Travánkur and Malabar, in Orient. Christ. Spect. vol. x. p. 436.

‡ Cosmas, speaking of Ceylon and Malabar, "the country of Mala," and Calliano, probably in his view, Quilon, says, "In Taprobana insula ad interiorem Indiam, ubi Indium Pelagus exstat, ecclesia Christianorum habetur, ubi clerici et fideles reperiuntur, an ulterius etiam ignoro. Similiter in Male, ut vocant, ubi gignitur piper. In Calliano vero episcopus est: in Perside ordinari solent." Montfaucon. Nov. Coll. Pat. et Script. Græc. tom. ii. p. 178.

The Christians of Malabar and Travánkur have suffered much from the Church of Rome; but still some practical godliness is to be found among them. It was said of them on oath before the senate of our nation, a few years ago, by a competent observer, "They are the best subjects the Travánkur and Cochin Rájás have; they are the most industrious, moral, and obedient."* The early missions to India, we thus see, were blessed with considerable and permanent success.† Those with whom they originated, and who contributed to their support, exhibited the most praiseworthy benevolence. India had not the claims upon their attention that it has upon the inhabitants of the Christians of Britain; and their endeavours in its behalf ought long ago to have put our countrymen to the blush, as well as annihilated the silly and groundless objections against attempting to propagate Christianity in India, which, on the alleged ground of the unchangeable and indomitable nature of its heathen religious systems, were so foolishly urged, when our first Protestant missionaries were sent to that country.

It would appear to have been about the commencement or middle of the seventh century

* Baber's Evidence before the House of Lords.

† For a brief account of the Indo-Syrian Christians, see the chapter on the Independent Eastern Churches in the author's "Lands of the Bible," vol. ii.

that the Christianity of India ceased to extend itself in the country. Its arrest in its conquests probably arose both from opposition without, and a want of energy within. To whatever degree a lack of zeal may have existed, it must have arisen from a deterioration of the religious character of Christians themselves, and have hastened its further corruption; for the character of Christianity is essentially missionary, expansive, and aggressive. About this very time, Satan seems to have put forth his strong power for the continued and increased deception of all the nations of the earth. In the far east, he led to the establishment of the present system of Paurânik Brâhmanism,—which brings inconceivable dishonour on God, and deals out incalculable ruin among men,—and concentrated the energies of the Hindûs in its support. In Arabia, he generated the imposture of Muhammad, which has spread over so many countries of the old world. In Europe, he brought to maturity the system of Antichrist, and led to the full revelation of the Man of Sin.

Of all these gigantic systems of iniquity, Muhammadanism, in the providence of God, was overruled, to be the instrument of his avenging justice on the ungodly nations in the East. Through it the vials of the divine indignation were poured out on the early seats of the

Christian Churches, which had forsaken their first faith, and love, and labour. By its adherents descending like locusts from central Asia, the tribes of India professing Bráhmanism were humbled in the dust, and forced to surrender their own sovereignty, and were thus prepared to receive the European nations, and particularly Britain, under whose sway they were ready to place themselves, provided they could break the yoke of the oppressor. The impediments, too, which, under the irritation of the unhallowed Crusades, it threw in the way of the overland trade with India, ultimately contributed, with other influences, to inspire the desire of finding a passage to India by the south of Africa. God thus evinced the supremacy of his own providence. He made the wrath of both men and devils to praise him, as well as restrained the remainder of their wrath.

It was toward the latter end of the fifteenth, and the commencement of the sixteenth century, when so much, in the providence of God, was being accomplished for Europe, that the way was opened for our holding direct intercourse with India by sea, through the discovery of the passage by the Cape of Good Hope. The Portuguese, who made that great discovery, sought not only to monopolize the commerce of India, but proceeded unscrupulously, without provo-

cation, or even pretext, to seize the best of its ports. They neither sought nor accomplished the good of the country. By force, and fraud, and bribery, they grievously injured the interests of the Christianity which they there found; and by the same unhallowed means, they made an extensive propagation of Popery. In the providence of God, their power speedily declined. The Dutch then appeared as the most conspicuous parties on the scene. To a great extent, they failed to do the good which was in their power; and it became their boast, that they paid ten times more attention to revenue than to trade. Their influence and authority speedily passed away. The English, at the commencement of their enterprize, disclaimed, and that perhaps sincerely, all idea of conquest. They were generally content as a nation with the maintenance of the factories of chartered associations, and the gains resulting from them. Their first possessions in India, which were of no great extent, were those of gift and purchase. Though much connected with the wars afterwards carried on by our representatives in the East, cannot be reflected on with complacency, nay, without decided disapprobation, our nation did not unfrequently lift its voice in remonstrance, as well as protest, against our founding an empire in India. That empire, however,

has been founded; and with the loss of comparatively few lives, either of our countrymen or of the natives, who, it is particularly to be observed, joined our standard and fought our battles, at the very time, too, when the resources of their own country were made available for their support. That empire extends over the greater part of the territory, and maintains over the remainder an influence little less potent than that of law itself. Viewed in its general character, it is agreeable to the people of India, and affords to them such relief and protection, as independently of it they have never enjoyed. It is of incalculable advantage to our country, giving it the highest elevation among the nations of the earth, and forming one of the most copious fountains of our wealth, for the right direction of which we are emphatically answerable to God. It has not diminished but increased the influence of India over all the countries of Asia, and the east of Africa, making it, through our extended commerce and relations, the most conspicuous in their view. It affords facilities for evangelical labour in the country, such as have been seldom, or never, enjoyed in the history of the world; so great, indeed, that the missionaries of the cross may prosecute their labours of every possible variety, throughout the length and breadth of the land, none daring

to make them afraid; and so evident and conspicuous, that they form a call to evangelistic endeavours, which cannot be overlooked without the contraction of the most aggravated guilt. Long, however, they were overlooked; and to a very partial extent have they been yet admitted. Including the friends who have been sent to our aid from Germany and America, we have not in India above two hundred Protestant missionaries, above one individual to each million of the people! Upon what has been done by our churches, God has most graciously and conspicuously stamped the seal of his approbation. He has enabled his servants to acquire the difficult languages of the different tribes, and to open their lips, and to declare to listening multitudes the Saviour's love and grace. He has enabled them to translate the holy scriptures into these languages, so that the people, who hesitate not to receive them, may read in their own tongues the wonderful works of God. He has enabled them to found schools and colleges for the instruction of the youth of the country, which are filled to overflowing with inquisitive pupils and anxious students. He has made them instrumental in mitigating and removing long-cherished prejudices, in awakening inquiry which may lead to the search for the truth, and in producing, to a large ex-

tent, convictions which, under the blessing of his Spirit, may lead to conversion. He has through their agency convulsed and shaken those great and enormous strongholds of error, which for ages have been the wonder of earth and the pride of hell. He has so directed the proclamation of his word through their instrumentality, as to prosper it in the actual conversion of numbers of souls, who at the different missionary stations have been united together in the fellowship of the Christian Church, and some of whom are themselves preparing for, or exercising, a ministry directed to the evangelization of the benighted tribes to which they belong. He has so overruled their intercourse with our own countrymen sojourning abroad, that it has issued in many of them turning to the Lord, and devoting themselves to his service with their property and influence, and, in some instances, with their direct endeavours, so as to make them their most powerful auxiliaries. While these great encouragements exist, and while so much yet remains to be done, we cannot safely look with indifference at the proceedings which are taking place, or refuse promptly to send those succours which we have it in our power to bestow. The unrelieved miseries of millions of people perishing for lack of knowledge, and the absolute destitution of whole provinces, upon

whose grand and magnificent mountains, and wide and far-stretching valleys, have not yet been seen the beautiful feet of him that bringeth glad tidings of peace, cry, Come over and help us. The small but devoted company of the soldiers of the cross, fighting the battles of the Lord, fainting under the burden and heat of the day, and anticipating the fearful rousing of the strong man of the house whom they assault, cry, Come over and help us. The sons of India, called, and few, and chosen, and faithful, who have joined themselves to the standard of the Lord, and who are bent, with all the ardour and freshness of youthful and untried zeal, on new and unheard-of enterprize, cry, Come over and help us. Our Christian countrymen, alive from personal observation and experience to the claims of India, who have witnessed the commencement of the bloodless conquests of truth, and who perceive that the issue will be "Glory to God in the highest, and on earth peace, good will toward man," cry, Come over and help us. If we lend a deaf and unpitying ear to these powerful and united and affecting entreaties, how shall we ever take into our lips, without being stung by a burning sense of our own hypocrisy, the prayer, Hallowed be thy name, thy kingdom come, thy will be done in earth even as it is in heaven? How shall

we ask, without being clothed with shame for our own selfishness, that the blessing of the Lord may rest on that bread and water of life which are ministered to our own souls? How shall we meet that Lord who has commanded us to go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, and who now seeks, as from the beginning, to unite all the kindreds of the earth to himself, so that there may be but one shepherd and one sheepfold?

I cannot but think that on that portion of the visible church with which we ourselves are connected, there rests a peculiar obligation at present to seek, by large and liberal measures and means, the advancement of the kingdom of Christ in India. The Lord has graciously smiled upon all the endeavours which we have made in that land, long delayed though they were, and limited though they have been in their actual amount. For us, the missionaries, he has manifestly opened up great and effectual doors of usefulness, giving us free access to the people, and enabling us to operate upon the minds of multitudes by general and Christian education, by direct proclamation of the truth, by earnest discussion, and by the preparation, publication, and circulation of books and tracts, expository of deadly error and illustrative and

commendatory of the truth as it is in Jesus. The movements and changes which have consequently taken place, and which are now taking place in native society, are vast and extensive, and salutary. Though the actual converts through our ministry are still, at our different stations, numbered by units and tens, most of them are of such a decided and striking character, that they both silence unbelief, and awaken and support hope, in a more effectual way than, independently of them, has perhaps yet been witnessed in that country. The prospect of an efficient native ministry, from which so much is to be expected, is perhaps brighter with us, than with any of our beloved brethren connected with other denominations, over whom we dare not exalt ourselves, and from whom we have learned much, and have still much to learn. From our countrymen in India we have received the most decided approbation and support, a support scarcely, if it all, inferior to that which we obtain from the church at home, which has sent us far hence unto the Gentiles. There is a universal desire among all classes of Britons in India, that we may there mightily increase our agency. On the late trying occasion, our church did not suffer the dishonour of a single one of our number forsaking the principles which we conscientiously hold to be es-

sential to the recognition of the supremacy of the law of Christ in his own household, and to that simple dependence upon his word and Spirit, which is the source of all true prosperity and efficiency. So great and multifarious are the blessings which we have received and now enjoy, that we ought to tremble lest we should fail to use them aright, and to make them motives to exertions in behalf of India such as have not yet been witnessed.

One important appointment connected with the extension of our evangelistic efforts in India is this day to be carried into effect. A beloved and approved brother is to be set apart, by the laying on of the hands of the Presbytery, to the ministry of Christ in that country, so distant from our abodes, but so near to our hearts. The circumstances preceding his call to the the work in which he is about to be engaged, are known to most of us; and it is not necessary, at present, to do more than make of them the most general recital. An esteemed Christian friend, residing in a province of India, hitherto almost entirely neglected by the Church of Christ, has his compassion and that of his devoted partner, now no more a sojourner on earth, directed to the multitudes around them, for whose souls there are none to care, and who are living without God and dying without

hope; and in a spirit of rare but exemplary devotedness, he resolves to give a large portion of his worldly substance to the foundation of a Christian mission in the locality in which, in the providence of God, he is sojourning. With this view, he, though unknown to me in the flesh, and a member, by education, of a branch of the Christian Church distinct from our own, opens a correspondence with me, a Presbyterian missionary, in which he proposes that the first offer of his bounty should be made to the missionary body with which we are connected, a body which he was most willing to recognise in its connection with the Free Church of Scotland, immediately after the Disruption of last year. The proposals which he made to us were most cordially entertained, both on account of the source from which they flowed, and that great liberality which marked the sincerity and ardour with which they were made. The province into which he has invited us to enter is highly important in itself, having a diversified and interesting and promising population of upwards of three millions of souls, and so situated in the very centre of India as to offer great expectations of the radiation from it of divine truth in all directions, and particularly among the aboriginal inhabitants of India, who, secure in their impregnable mountain fastnesses

and desert forests, have not yet submitted their necks to the degrading yoke of Brâhmanism. The prevailing language of the province is found to be that in which our missionaries in the west of India principally minister; and in which many books and tracts, as well as translations of the sacred scriptures, have already been prepared. The place proposed to be occupied as a station is directly intermediate between the three missions which we have already formed; and on the advancement of the work of the Lord at that place our united efforts and influence can easily, and with great satisfaction to us all, be brought to bear. Missionary assistants are already to be found on the spot, willing to form with us such an engagement as we ourselves may desire; and Christian friends have been forward to proffer their aid in their support.* The cry, Come over and help us, thus reaching us, was found to be altogether irresistible; and on our asking, in the name of that Lord, who, we believe, has conveyed it to our ear, Whom shall we send, and who will go for us, our dear brother, we trust under the directing influence of divine grace, has

* For a more extended statement of the providential circumstances in which the Nágpur Mission of the Free Church of Scotland originated, see the Memorial respecting it reprinted in the Appendix to this little work.

been enabled promptly to say, "Here am I, send me." The Presbytery having taken trial of his gifts and acquirements, are met this day to commend him to the divine grace, and to set him apart ministerially to that work to which it is believed he has been called by God himself. That in his appointment we can, in some degree, give a response to the cry from India, Come over and help us, we ought to be thankful to the God of all grace whom he desires to serve in the gospel of his Son; and that the blessing of the Lord may most abundantly rest upon it, we should most devoutly and affectionately pray. With it, however, gratifying though it be, we are not to rest satisfied, not even for a season. We must awake and bestir ourselves, in far greater numbers, and with far greater resources, with more abundant prayer, and with deeper humility, and with more self-denial, and with more Christian liberality, than we have hitherto exhibited. It is CHRIST, the great missionary, who disrobed himself of his glory, and travelled in the greatness of his strength to this world, and assumed our lowly nature, and lived and laboured and died for the salvation of his people, who calls upon us to move and to work; and it becomes us to act and labour as those who remember the grace of Him who, though he was rich, yet for our

sakes became poor, that we through his poverty might be made rich. May we be constrained by the mercies of God in him revealed, to present our bodies, our whole persons and possessions, a living sacrifice, holy, acceptable unto God, which is our reasonable service!

II. THE WORK OF AN INDIAN MISSIONARY: AN ORDINATION CHARGE.*

My Dear Friend and Brother,—You have been solemnly set apart to the ministry of Christ by prayer and the laying on of the hands of the Presbytery; and it now devolves upon me, as in providence the organ of the Presbytery on this occasion, to direct your attention for a little, with all humility and consciousness of personal unworthiness, to the peculiar circumstances in which you are called by divine providence to maintain the Christian profession, and to exercise the Christian ministry.

I needly scarce remind you, that the Christian profession is in every situation of life maintained by the communication of abundant spiritual grace on the part of God, vouchsafed

* Delivered on the occasion of the ordination of the Rev. Stephen Hislop as a missionary from the Free Church of Scotland to Nágpur, in Central India, by the Free Presbytery of Edinburgh, on the 5th September 1844; and on the occasion of the designation of the Rev. James Wallace as a missionary from the Irish Presbyterian Church to the provinces of Kátiáwár, by the Presbytery of Belfast, on the 24th September 1846.

through the ordinances of his own appointment, and through the exercise of a lively faith, an ardent love, and a devoted obedience on the part of the Christian professor. It requires circumspection, watchfulness, activity, self-denial, resolution, and perseverance. It requires intimate, endearing, and habitual communion with God, through the contemplation of his word, and works, and ways, and through confessions, supplications, and thanksgivings, addressed to him as the hearer and answerer of prayer. It requires resistance to evils within and without both great and manifold; and the accomplishment of actual good tending to the advancement of the glory of God and the promotion of the best interests of man in time and eternity. Great though the moral change be which takes place in a man when he first apprehends the glory of the person, and offices, and work, and grace of the Redeemer, and by inwrought faith commends his soul, with all its sins and guilt, to his justifying grace, and with all its depravity and pollution, to the purifying and sanctifying influence of his Holy Spirit, it is a change more perfect in its kind, than in its degree. Through it, spiritual life is vouchsafed to the soul; but that life requires to be sustained, and nourished. The believer must not be content with being merely a child

of God; but he must seek to attain to the full stature of a perfect man in Christ Jesus. As a pilgrim, he must not merely have his face turned toward Zion; but he must advance on the path which leads to its glorious tabernacles. Forgetting the things which are behind, he must press on toward the mark for the prize of the high calling. Laying aside every weight and the sin which doth so easily beset him, he must run with patience the race that is set before him, looking unto Jesus the author and finisher of his faith, who for the joy that was set before him, endured the cross, and despised the shame. As a soldier, he must not merely be united to the standard of the captain of his salvation; but he must ever be fighting the battles of the Lord, strenuously opposing that law in his members which wars against the law of his mind, and that sin which abounds in the world around him, and to which he is prompted by the great adversary of souls, and wrestling not merely against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. He must take the whole armour of God, that he may be able to withstand in the evil day, and having done all to stand. His loins must be encinctured with that girdle of truth, which will support and

strengthen his whole frame. The pure and untarnished breastplate of righteousness must glitter on his bosom. His feet must be shod with the preparation of the gospel of peace, which will at once enable him to endure hardness, and facilitate all his movements. The shield of faith, broad and large to receive and to quench every fiery dart of the wicked one, must be raised in his defence; and the uncleavable helmet of salvation must crown his head and protect him from danger. And the sword of the Spirit, bright, and keen, and sharp, must be grasped and wielded by him with a powerful, stedfast, and unwavering hand. He must expect to obtain the victory and receive the prize, even the crown of life, only when completely delivered from the body of sin and death, and introduced into the joy of his Lord.

If in addition to his profession as a Christian, the believer be called to engage in the holy ministry, a double portion of divine grace, a double effort and double patience, will be required of him. The minister of Christ must not be contented with securing his own salvation; but as the messenger of him who came to deliver the lost, he must be instant in season and out of season in striving to win souls to Christ. He must not only himself avoid danger; but he must exhort, warn, and entreat

those whom he perceives about to stumble on the dark mountains, with their feet ready to take hold on hell, to recede from the paths of danger and death. He must not merely addict himself to reading, meditation, and prayer, that he himself may grow in grace and in the knowledge of his Lord and Saviour Jesus Christ; but he must do all this, that his "profiting may appear unto all." He must not only be ready to learn; but he must be "apt to teach." He must not merely himself exhibit patience and perseverance in waiting on the Lord; but he must exhibit "patience toward all men, with meekness instructing them that oppose themselves." He must not only be jealous over himself with a godly jealousy; but the "zeal of the house of the Lord must eat him up." He must not watch merely over his own eternal interests; but (O solemn thought!) he must watch for the souls of others, as he that must give an account. He must not only keep his own vineyard, but he must keep, and water, and tend the vineyard of others. He must not only himself follow the good Shepherd; but, in humble imitation of the good Shepherd's care, he must strengthen the diseased, heal the sick, bind up that which is broken, bring again that which was driven away, and seek that which was lost. He must not merely himself make

progress in the Christian course ; but it must be his habitual address to all whom he meets in the vast howling wilderness of the world, Come ye with us, and the Lord will do you good, for the Lord hath spoken good concerning Israel. He must not only advance with the people of his charge in the path of holiness ; but must seek to go before them, guiding them by his example as well as by voice, in all things shewing himself to be a pattern of good works. He must fight not only his own battles, but those of the church. He must not only suffer trouble and affliction on his own account ; but he must endure all things for the elect's sake, that they may also obtain the salvation which is Christ Jesus with eternal glory. He must not only himself seek to be perfect ; but he must seek to present every one of his flock perfect before the Lord. In all this he must manifest an ardour, devotedness, diligence, laboriousness, prayfulness, and humility, which may well lead him to exclaim in the consciousness of fainting weakness, Who is sufficient for these things ?

My dear brother, much more than all this fidelity and exertion are required of you. You have henceforth to maintain your Christian profession, and to exercise your ministry in circumstances of peculiar trial and difficulty. In a few short days you must cut asunder the most

tender of those ties which bind you to this the land of your nativity, the land of your fathers' graves, the land most hallowed in your affections for its gospel privileges and enjoyments, and its sufferings in the cause of Christ. You must bid a long, and possibly a final, adieu to your kindred and friends whom you have endearingly known in the flesh and will ever love in the spirit, to those who have hitherto been your companions in the Christian course, by whose instructions you have been edified, and comforted, and by whose example you had hoped to be guided and encouraged. You must go down upon the great waters, and through their waves and billows and over the sandy and burning desert, you must be carried to the great country which has been chosen as the scene of your labours. There you will find yourself at once among people of a strange countenance, and strange tongue, and, what is more trying still, of a strange heart; and removed, at the same time, in a great degree. from Christian society, sympathy, and assistance. The burning heat of a tropical sun may consume your strength, and enfeeble your exertions, and superinduce premature lassitude, and beget and nourish indolence and various distempers both of mind and body. Beholding the abominable idolatries and cruel and deadly super-

stitions of the heathen, you will desire to open your lips, and at once to cry aloud in their hearing, pleading the claims of Jehovah, against whom they have revolted, and proclaiming that message of grace of which you are the bearer; but, lo, your tongue is silent and your lips are sealed. Your righteous soul is vexed from day to day with their unrighteous deeds; but you are not even able to ply them with the remonstrance of a faithful Lot. In order to remove your incapacity, you try to catch and imitate their words, but you find yourself in a Babel. You select a few individuals, who have made some progress in education, and you proceed to address them in your own tongue; but you find that from the poverty of their knowledge of it they do not understand you when discoursing on the only theme which excites your interest as capable of benefiting their souls. You sit down deliberately to the study of the native languages; but you are bewildered by their novel structure, harsh pronunciation, and complicated grammar, and you find demands made upon your application and patience such as have never before been demanded of you. You give lessons in English, to the youth willing to learn; but years pass away before you observe in your pupils a tolerable proficiency. You make inquiry into the na-

tive religions, and you find them vast and gigantic systems of iniquity, instead of the feeble and fugitive conceits which you have imagined them to be. At last, in the good providence of God, you commence your labours; and actuated principally by curiosity, the people gather around you, perhaps, asking one another, What will this babbler say? A few of them are seemingly aroused by your discourse, but their excitement does not settle down in holy impression, and the moment after they have been sitting apparently devout hearers, you see them prostrating themselves before the shrine of a false god, or dancing round an image, literally mad on their idols. You open a school and instruct the young; but while you are busy with them there, the parents and the Guru are busy at home perverting those truths which you deliver, and striving assiduously, and alas successfully, to close the door of the young heart against their admittance. You sow the seed with a liberal hand; but it falls by the wayside, on the shallow soil, or among the thorny and choking bushes. A blade here and there at last makes its appearance; but you tremble lest the pestilential blasts from the marshes of heathenism should destroy its vitality or stop its growth. Travailing, as it were, in birth till you behold your children in

the faith, you seem, when they are before you, to be weighed down with parental cares and anxieties. You found a native church; but it remains long in an infantile state, and but feebly does the word of God sound forth from it throughout the province in which you dwell. The partial success which you have experienced in your labours is offensive to some of your own countrymen, who like not to be disturbed in their own carelessness, and to have around them the work and Spirit of God witnessing against them. It hurts the pride of native caste and family, arouses the fury of priestly zeal, and forms the subject of anxious deliberation in Panchâyats, and Sabhâs, and Sanhedrims, and other conclaves of darkness. The little success which you experience is no sooner reported to the Christian world, than, instead of calling forth mere thankfulness to God, it leads to proud congratulation in the church, and intoxicates the steadiest friends of the missionary cause. Instead of crying aloud in your behalf in prayer, they sing the song of victory and triumph. They dream that the armies of the aliens are flying before you as the champion of the truth, and that Satan himself is about to abandon his throne on your potent challenge; while *you* feel as if you were about to be overwhelmed by the foe, and the arch enemy of souls

laughed to scorn the whole band of Christian warriors. You are about to faint in the day of battle; and your companions, cut down by the climate, or the arduous nature of the conflict, fall at your side.

Such, my dear friend, are some of the difficulties and trials which you will, or may be required to, encounter, when engaged in the work of your calling. Some of them are common to the missionary of the cross, and to the soldier of an earthly crown, and the devotee of worldly honour and wealth; and to make too much of them would be to dishonour that great Master whom you serve, and in whose cause you are engaged. Some of them, however, are peculiar, and these, too, particularly trying to flesh and blood, trying to soul and spirit, trying to faith and love. But though this is their character, they are not unsupportable, and not unsurmountable. There is a bright as well as a dark side of the picture. The humblest believer may adopt the language of the prophet, and say, "Behold, God is my salvation; I will trust and not be afraid; for the Lord Jehovah is my strength and my song, he also is become my salvation." However severely wounded and greatly enfeebled he may be in the Christian warfare, he is permitted to remember, aye, and what is more, to feel, that God giveth power to

the faint, and to them that have no might he increaseth strength; that even the youths shall faint and be weary, and the young men shall utterly fail; but they that wait upon the Lord shall renew their strength: they shall mount up with wings as eagles, they shall run, and not be weary, and they shall walk and not faint. Nothing shall separate them from the love of God which is in Christ Jesus. In the blood-bought family of Christ, there are no bereavements; and God will lose none of his adopted children, for none is able to pluck them out of his almighty and faithful hands. As his children, they are heirs of God and joint-heirs with Jesus Christ; and it is their father's good pleasure to give them the kingdom, even himself, as their eternal portion. The seed which is sown in them is incorruptible, and shall never die. From the living temple which God is erecting to his own everlasting praise, none of the stones, which God has fashioned and prepared as constituent parts of that glorious building, shall be wrenched out and cast away. None of the members of Christ's mystical body shall be torn from him the living Head. The Holy Spirit having once regenerated the soul, and commenced the work of sanctification, will carry it on unto perfection. Those who receive him, receive him as an earnest, an infallible

pledge, from the faithful God himself, of their ultimate salvation. By him they are sealed unto the day of redemption, and he is the witness within them of the glory which awaits them. When God sends, his people may go out, even though, like Abraham, they may not know whither they may be going. In obedience there is not only safety, but privilege; for the communications of God's grace to his people are according to their day and their duty. To every missionary of the cross, there is a special promise, which may lead him to expect compensation for all his losses, and enjoyment for all his self-denial:—"Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or land, for my name-sake, shall receive an hundred-fold, and shall inherit eternal life." The fulfilment of this promise may be through suffering; but shall we not praise God even in the heated furnace, if we discover one with us there whose form is like unto the Son of God? It may be through the deprivation of creature comfort; but why should we complain, if, in consequence of that, we are to be more filled with all the fulness of God? It may be through an entire divorcement from the world; but can we not suffer a bereavement of this kind, if heaven, our everlasting inheritance, is to be enhanced

in our view? I believe that the promise is frequently fulfilled, as far as this world is concerned, not only really, but even sensibly, fulfilled. Removed from their own country and friends, missionaries have felt themselves to be more than ever citizens of heaven, and have looked anxiously for that city which hath foundations, and whose builder and maker is God. The most holy and endeared companionship has been vouchsafed to them in their pilgrimage. Christian friends, with whom they have enjoyed the most intimate, and endearing, and profitable fellowship, and from whom they have derived the most valuable assistance in the prosecution of their labours, have been marvellously raised up to them in the lands of their sojourn. Difficulties have been encountered in the language of faith, "What art thou, O great mountain? before Zerubbabel thou shalt become a plain." The sun has not smitten them by day, nor the moon by night, till they have served God in their generation, completing the work which he has given them to do. Through diligent and continued application, they have mastered not merely one but several of both the living and the dead languages of the countries to which they have been sent. The success given to them in their work, both in the education of the young and the instruction of the old, in the

organization and management of schools and institutions, in the awakening of inquiry, and even in actual conversion, though it has fallen short of their desires, has exceeded their expectations, and proved a delightful and infallible pledge of greater success yet to come. With unspeakable delight, they have seen one and another join the standard of Christ, even in the enemy's territory, and prepare to go forth to the battle. In the view of the dissipation of ignorance and error among the people of the East, they have been transported. And in the view of what is taking place around them, and what is to come, they would not exchange their field of labour, remote and rough though it be, for the most highly cultivated, and verdant, and fruitful portion of the Lord's vineyard. In sending you forth, then, to the heathen world, while we remind you of your duties and trials, common and peculiar as a Christian minister, and a missionary, and urge on you their most solemn consideration, we would also remind you that the grace of God is sufficient for you, that his strength is perfected in weakness, that depending on his grace, and seeking his praise, you may be blessed and prove a blessing, far above what you are now able to conceive.

With regard to your preparation and practical operations as a missionary, it may be thought

that at present I should give you a few hints, the results of my own experience and inquiry and observation in India. This I shall now do with all possible brevity, feeling assured that it is enough to direct your attention to the matters which are considered to be of most importance.

1. Speaking of the call of the apostle Paul and his companions to proceed to Macedonia—to Europe—as a missionary, the writer of the Acts says, "We assuredly gathered that the Lord had called them to *preach the gospel* unto them," the people of Macedonia. The words of the original Greek referring to the object of their call are, εὐαγγελίσασθαι αὐτούς, which may be literally rendered, "*make known the gospel to them*," or simply, "*evangelize them*." In Luke i. 19. the verb is translated by "*shew glad tidings*." In the subsequent chapter it is given, "*bring good tidings*." In other passages it has a similar meaning; and it is thus clearly obvious, that it refers not so much to the method to be adopted in the communication of the gospel to those who are ignorant of its joyful sound, as to its actual communication. In this sense every missionary "preaches the gospel" whenever he is engaged in making it known to his fellowmen. Paul preached the gospel at Philippi of Macedonia, and that

agreeably to the divine call, when he simply "*spake* unto the women," who resorted to the place out of the city, by a river side, where prayer was wont to be made. He preached the gospel when he simply "*said*" to the alarmed jailor, "Believe on the Lord Jesus Christ and thou shalt be saved, and thy house." He preached the gospel when, in the synagogue at Thessalonica, he three Sabbath-days "*reasoned with them* out of the scriptures, opening and alleging that Christ must needs have suffered, and risen again from the dead; and that this Jesus whom I *preach* unto you is Christ." He preached the gospel at Athens when he "*disputed* in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him;" and when he delivered his celebrated *discourse* before the court of the Areopagites on the Hill of Mars. And he preached the gospel at Corinth when he "*disputed daily in the school* of one Tyrannus." He and his fellow-labourers, in fact, everywhere imitated the example of their Lord and Master, by whom the temple and the synagogue and the private apartment, the narrow street and the public highway, the open plain and the lofty mount, the garden and the wilderness, the bank of the river and the margin and bosom of the sea, were equally conse-

crated and hallowed, when he preached righteousness in the midst of the great congregation. They shewed no unseemly partiality with regard to the objects of their instructions, but addressed them to all classes of the community with whom they came into contact, to high and low, rich and poor, young and old, learned and unlearned, influential and uninfluential, and not merely embracing occasional and regular opportunities of delivering them, but daily and hourly continuing in their work and advancing it in season and out of season. I remind you of these undeniable facts, that you may see what latitude is allowed to you in reference to the time and manner of your instructions, and their adaptation to the people to whom they may be addressed. If missionaries in India follow the precepts and example of our Lord and his apostles, they will be ready, according to the opportunities presented to, and can be sought by, themselves to announce the truth of God, and particularly the glad tidings of salvation through faith in his Son, to all classes of the natives whose conversion they desire. They are debtors both to the Greeks and Barbarians, both to the followers and the fugitives of Brahma. The dictates of inspiration, "Blessed are ye that sow beside all waters;"*

* Isaiah xxxii. 20. Eccles. xi. 6.

"In the morning sow thy seed, and in the evening withhold not thy hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good,"—have to them a direct application. In such a country as India, where the inter-communion between the different divisions of native society is, even in the most favoured circumstances, so limited, and where so many barriers, erected by caste and custom, almost totally isolate large masses of the people from a reciprocal influence, an extensive and varied ministration is *specially* incumbent on the messengers of the churches commissioned to labour for its moral regeneration. Selections which are made on any other principle, but those of a regard to a willingness to hear on the part of the people, or an ability to labour in any specific form on the part of the minister, or with the recognition, in some cases, of the principle of a division of labour with brethren engaged in the same great enterprise, have there, in a marked degree, the appearance of an unseemly and injudicious partiality. No man can safely predict in what particular channel the word of God can have free course and be conspicuously glorified in India. God there in our day, as at the beginning of the Christian dispensation, may choose the foolish things of the world to confound

the wise, and choose the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, he may choose; yea, and things which are not, to bring to nought things that are. Or, as in the case of the conversion of the inhabitants of the southern parts of this island during the Saxon heptarchies, he may first call a few women or men "mighty" and "noble," and make them the instruments of advancing his work among their humbler brethren. The Gospel must be published everywhere in a manner corresponding with the universality of its own gracious overtures,—"Ho! *every one* that thirsteth, come ye to the waters;" "Come unto me, *all* ye that labour and are heavy laden, and I will give you rest;" "*Him* that cometh unto me, I will in no wise cast out;" "God so loved the world that he gave his only-begotten Son, that *whosoever* believeth in him should not perish, but have everlasting life."* I trust and believe that your mission will be founded and conducted on a deliberate and cordial recognition of these sacred principles; and that to the extent of your opportunities and capacity, you will minister both publicly and privately, by conversation, discussion, and preaching, and teaching,

* Isa. lv. 1; Matt. xi. 28; John vi. 37; John iii. 16.

and lecturing, and writing, to all classes of the natives to whom you can find access.

2. It must be obvious to you, that in seeking to discharge your ministry in such a varied and comprehensive way in such a country as India, you must devote yourself to the *study of the vernacular languages* of the people. These languages are the readiest key to their hearts. By them, speaking generally, they will most readily and effectually make known their thoughts and feelings to you, and you your message to them; for like the Jews at Jerusalem, they will "keep the more silence" when you speak to them in their own language, even though they should be partially acquainted with yours. Let your attention be principally directed to these languages as soon as you arrive in the country. Such a counsel as this is particularly appropriate to a missionary going to the very interior of India, where there are not as yet the same facilities for ministrations in English as at the seats of the Presidencies, where our language is to a considerable extent studied to facilitate the business of commerce and government. I am persuaded, however, that in whatever situation a missionary may be placed, either in town or country, it is sound and seasonable. Even the teacher of English, however zealous and able, labours under a disadvantage

when he cannot exhibit the meaning of its vocables and sentences by translation into the language of his pupils. If, before you get involved in general engagements, and before your health is considerably affected by the climate, you devote your time as I have hinted, principally to the study which we now recommend, your progress, with the experience which you have had in learning foreign tongues, will be rapid and satisfactory. Otherwise, it may be slow and uninteresting. I have known missionaries sitting down seriously and resolvedly to the study of one of the languages of India, and before they had completed many months on the shores of India, opening their lips and delivering an extemporary congregational discourse in it with fluency; while I have known other missionaries engaging principally in English services at the outset, allow years to pass away before they had made a similar attainment.

3. With the study of the language, you should conjoin that of the *manners, customs, and habits of the people* of India, which, I need not tell you, are diverse indeed from those with which we are familiar in this little and remote isle of the Western Ocean. This need not be done as a task, but by the occasional perusal of books, and observation, and inquiry among the people in the course of the intercourse which you main-

tain with them, and the ministrations which you conduct for their benefit. The knowledge you thus derive will be found by you to be of immense advantage, as suggesting to you the least offensive and most engaging deportment and address, and the readiest methods of forming and maintaining an acquaintance with those whose welfare you seek. Think it not below your notice ; but remember Him who became all things to all men that he might save some.

4. Of not less importance than the matters to which I have now referred, and demanding perhaps still more application, is the *study of the native religions*, embracing, if possible, that of the Sanskrit and other dead languages, in which their sacred books are written ; and to attend to which languages, it is a powerful motive, that they enter more largely into the composition of the different vernacular languages than Latin into our own mother tongue. I advise you to study the native religions, not that you may set yourself, in the course of your labours, to the hopeless exercise of lopping off every twig and branch of the Upas tree of error, which sheds its baneful influence throughout the length and breadth of the land ; but that you may clearly distinguish between the branches and stump, and apply the axe to the very root of the tree. I advise you to do this,

not that, like the fathers of the Alexandrian school, you may seek to reconcile Christianity with the Oriental philosophy, and not that, like Beschio and Robertus de Nobilibus of the Roman Catholic mission in the Támul country, you may seek to reconcile the doctrines of the Bible with those of the Védas and Paránas; but that you may seek intelligibly and forcibly to shew forth the contrariety of Christianity to all the blinded speculations of men, and the contrariety of that law of the Lord which is perfect, converting the soul, and that testimony of the Lord which is sure, making wise the simple, to that law of the priest which ruins the soul, and those inventions and traditions of men which make foolish the wise. I advise you to do this, not that you may form a jumble or mixture of true religion and heathenism; but that, using aright the test of truth, you may discover what ingredients of a pure patriarchal faith—to which you may appeal, and on which, like Paul at Athens, when he quoted the monumental inscriptions and poems of the Greeks, you may commence your discourse and conduct your argument with something like an appeal to admitted principles—are still to be found in the compounds of heathenism, and capable of being so separated from it, as to give you an opportunity of directing their attention

to the great source from which they have been derived. It will be no impediment, but a great advantage to you in your labours, that you find that the Hindús have certain elemental notions of a spiritual godhead of three persons existing in its unity; that they have certain ideas of guilt, and moral pollution, and atonement, and regeneration, and purification; that they have thought of the gods becoming manifest in the flesh, as exemplified in their various Avatárs; that they recognise places of reward and punishment after death; and that they are familiar with the idea, that God may make a revelation of his will to men for the guidance of his faith and obedience.

5. While I have now directed your attention generally to the comprehensive nature of the ministry expected of you in India, and certain preparatory and subsidiary studies in which you will do well to engage, with reference to the efficient discharge of that ministry, I would now remind you, that however comprehensive and extensive your ministry may be, it ought to be conducted on the principles of Christian prudence, and as far as possible agreeably to such a *system* as in the main may promise the greatest amount of good. You ought so to dispose of the leaven, that it may most speedily and powerfully effect the mass. You ought to

seek to plant your batteries so advantageously that they may play with most advantage against the strongholds of sin and Satan. You ought to choose and adopt the most effectual ways known to you of reaching and dealing with the different classes of the people to whom you may address yourself. Your efforts, however varied, ought not to be desultory; however abundant, ought not to be perfunctory.

6. I need scarcely ask you to direct your attention to the *Christian and general instruction and education of the young*, with a direct reference to the work both of *enlightenment* and of *conversion;* but I must forewarn you, that in India you will find many persons professing to be Christians who will question the propriety and wisdom of your thus devoting your energies, and that you will find no small portion of the zeal of our countrymen directed to an education having very remotely, if at all, in view this blessed end. "It certainly does appear to us," says a most influential newspaper in Calcutta, "that in some of these missionary schools, a zeal is displayed which sadly lacks discretion; and that in their eagerness to make converts of ignorant boys, some of our philanthropists have seriously endangered the cause, not only of education, but of Christianity itself. It is quite obvious, that in making conversion the first, if

not the sole, object of instruction, addressing themselves exclusively to the very young and the very ignorant, our philanthropists lay themselves open to an imputation that cannot fail to be injurious to the very cause to which their pious labours are to be devoted. If they could be contented to bear in mind the heathen poet's wise maxim, *festina lente*, and awaiting the progress of education, address themselves to the *instructed* and not to the *ignorant*, their progress might be slower, indeed, but it would be surer and more creditable to Christianity—and even where they failed, would at least do good; whereas, their actual system has a tendency to create, in the native mind, a dread of all European instruction and instructors, and to extend the reign of that ignorance and superstition, which it is, or ought to be, their object to terminate." So far as these statements bear on our present subject, they seem to express the wish that the missionaries of India should, in the first instance, confine their efforts for the education of the young to secular instruction. Now, speaking for you, myself, and all the missionaries now in India, I would say, as I observed at the time of their publication, that, connected with this subject, we are all willing to enter into a solemn covenant with all the secularists on earth, and to have it signed, sealed,

and supported by the most dreadful sanctions. This covenant, however, must embrace certain conditions, but none of which are in the slightest degree unreasonable. The secularists must agree to suspend during infancy and youth, the development of the evil passions congenial with the human frame. They must ward off all the temptations which arise from a corrupted world, and the enticements of the spirits of darkness. They must interdict the visits of the king of terrors, and secure maturity of years for all whom they would leave undisturbed by the discipline of Christ. And they must find compensation for the peace, and purity, and joy, which our holy faith brings with it, even to the youngest over whom it exercises its benighted sway. If they will satisfy us of their ability and willingness to effect these simple arrangements, we shall be content to confine our ministrations to men of ripened powers and advanced years, —whom at present, with our care for the young, we do not neglect; but if they can give us no such guarantees, we must continue to follow our present course. If we find that the original depravities of our nature, when not restrained by the power of heavenly truth, strengthen themselves with the strength and grow with the growth of the child in whom they dwell; if we see the world spreading its thousand snares

for the cautious and unguarded, and be assured by infallible testimony, that the "adversary goeth about as a roaring lion seeking whom he may devour;" if we see the arrows of death, with indiscriminating flight, moving amidst the most tender and infantile, as well as those who are in the prime of manhood, and the men of hoary hairs; and if we can find no balm but that which is in Gilead for wounded souls—and no fountain but that which has been "opened for sin and for uncleanness,"—and no heaven but that of Jehovah, to satisfy the aspirations of an elevated spirit, we shall glory and abound in the labours which are condemned, putting all our trust and our confidence in Him whose promises we so abundantly find in the pages of divine revelation.

7. We cannot, it must be apparent, commence the work of the education of the natives of India at too tender an age, when for this purpose they are entrusted to us by their parents, acquainted with our hopes and designs as to endeavours after conversion, to be effected not by fraud, or force, or mere human persuasion on our part, but by the divine Spirit blessing the word of God intelligently received and firmly believed. In this view of matters, you must see that, even with reference to institutions principally conducted through the

medium of the English language, it is of the greatest importance that the *preliminary vernacular teaching should be in schools, in which the holy religion of Christ, and not the impure faith of Krishna, is taught.* But from English schools the mass of the people are and must be as much excluded, as the mass of the people in this country are excluded from the higher seminaries for mathematics, Greek, and Latin. If "to the poor the gospel is to be preached," by education in India, there must be *schools taught through the medium of the native languages.* This is a position from which no advocate of Christian missions can ever be dislodged. We can give our testimony as to the benefits which the vernacular schools which have been instituted, confer upon the people. Though conducted under serious disadvantages, most commonly by unconverted teachers, under the superintendence of, and with regular visits and spiritual instruction by, missionaries and their native assistants, they accomplish much good, in giving the parents a suitable demonstration of the interest which is taken by missionaries in their real welfare, in neutralizing or mitigating the domestic tuition in heathenism, and communicating that knowledge of the scriptures of truth which are used in them and of the first principles of our holy faith which is

calculated in the day of the Lord's power to make their pupils wise unto salvation. The indirect influence for good which accrues from them is also great, as far as both young and old are concerned. We find no great difficulty in getting their pupils regularly to attend our congregational services. We are in the habit of making our visits to the schools the occasion of addressing the adult population, many members of which crowd around the sheds or verandas in which they are conducted, when they see the superintendent make his appearance to catechize their pupils. The simpler the character and the higher the qualifications of the teachers of such schools are, the more they are instructed in the knowledge of divine things and seriously impressed by them, and the more carefully they are trained for their work, and diligently superintended and assisted when engaged in it; so much the more likely is it that they will be productive of substantial and lasting good. An adaptation of them to the circumstances of different localities, and of the people for whose benefit they are intended, is carefully to be sought.

8. But with such vernacular schools, important though they be in their own place, we are not to rest satisfied. *Seminaries of a vastly higher character* are not only desirable but ne-

cessary in India, if we would wish to see the work of the Lord prosper in that great country. We must give not only such an education as will be received by the poor, but such an education as will be prized by the rich and middle classes of society, embracing instruction in all those branches of science and literature, which they wish their youth to study, and for proficiency in which alone, they are willing to place their youth under our charge, even at the risk of their conversion through that religious instruction which they know we also impart. Because literature and science are thus demanded as a condition of the reception of religious instruction, and under a right management are in themselves powerful auxiliaries to us in our mission work, as exposing and destroying serious error, and opening the eyes of multitudes to the perception of that ignorance and deceit in which the Shástras have originated, it is lawful and expedient to open their treasures to the Hindús. As the English language is the great storehouse of knowledge, in literature, science, and religion, it is most advantageously taught, not merely for the benefit of those who make this acquisition, but for the benefit, through their agency and influence, of hundreds of their countrymen. When it is attended to even in our *colleges* as the *grand*

medium of acquiring knowledge, the native languages must even there not be neglected as the *grand medium of communicating knowledge* to the body of the people. If the very object of giving a superior education—at a great expense of money, time, and talent—to a limited number of persons, be that they may diffuse knowledge throughout the country, every assistance should be given to them in finding a *native channel* through which that knowledge may flow forth. No reformation has ever taken place in any nation of the world, through ministrations conducted through a foreign or antiquated medium. No country can ever be regenerated without the cultivation of a native literature, sacred and general. I would reconcile the two great educational parties in India, the Anglicists and Orientalists, as they are called, by conceding each of the two great principles for which they contend. The government of India strives to pacify them by allowing them to work apart. It teaches English literature and science to one set of persons, and oriental literature and science to another. But what is the consequence? The English literature and science are pent up with their possessors, who can neither compose nor translate books for the benefit of their countrymen; and the stores of Eastern lore, unqualified and uncorrected as

they are by that of the West, prove injurious instead of beneficial to their possessors, and those who are brought under their influence.

I leave the subject of education, till I allude to that of a native ministry, with two more remarks.

9. The first of these is, that *the secular must never be allowed to predominate over, but ever be held in subordination to, the spiritual.* In seeking to impress your pupils with a right sense of divine things, you will find it of the greatest importance to deal much with them in private, and to get them to attend such of your general and special ministerial services as are not strictly educational. It is a remarkable fact, that not a few of our young converts have traced their conversion not so much to our scholastic as to our extra-scholastic labours. The train may have been laid in the school; but in the cases to which I refer, the train has been fired out of the school. The truth of God has come home to the hearts and consciences of the young in demonstration of the Spirit and with power, not so much amidst the excitement, and bustle, and emulation of public classes, as amidst the silence and stillness of an interested audience, listening to the exhortations and entreaties of the preacher or lecturer, or at the peaceful conferences which they

may have had in private with their instructors or fellow-disciples.

10. The other remark is, that while you seek to give the blessings of education to the sons, *you must not overlook the education of the daughters, of India.* Their souls, you need not be told, are as precious in the sight of God as the souls of their brethren according to the flesh. The women of India, however, are not so accessible to the Christian missionary for purposes of instruction as the men of that country. Their ears and their eyes, as far as he is directly concerned, are alike closed as the inlets of knowledge. Their disparagement and degradation in society, and their seclusion, retirement, and bashfulness, generally prevent their attendance on his ministrations at private meetings and at places of public concourse. Their education being wholly neglected, as far as native arrangements are concerned, they are unable to read those portions of the word of God, and religious tracts and other publications, which we may seek to put into their hands. It is only through schools adapted to their peculiar circumstances, that, in the first instance, they can be reached by our evangelistic efforts. In the formation and maintenance of such schools great difficulties have been, and to a great extent in some places of India are still experienced; but fe-

male education, which is so much needed in that country, however great may be the obstacles which oppose its progress, has been proved to be practicable. In fact, while some, appalled by the difficulties in its way, were questioning its possibility in present circumstances, it was advancing with rapidity. While some were prophesying that the attempts made in its behalf would issue in no adequate good till the male portion of the people is more advanced in knowledge and civilization, it was leading to the conversion of souls, some of whom are now singing the song of Moses and the Lamb before the throne of God. Its origin, workings, and results, are well worthy of special consideration; and cannot now be spoken of in detail. You have often expressed the interest which you feel in them; and I believe that the cause will secure your prayerful, and wise, and persevering efforts. You will be able, I trust,—both directly, and through the dear partner of your joys and sorrows, of your work and its reward, whom God has given to you,—to do much for its advancement in the important sphere of your labours.

11. In the simple education of the young in India, hundreds and thousands of missionaries could easily find ample and profitable employment. It is expedient, however, for a minis-

ter of the divine word, unless, perhaps, under such arrangements for a division of labour as have not yet been, and are not likely soon to be, realized, to restrict his efforts to this department of evangelistic work. Education, however desirable and advantageous, is not necessary to conversion; and however extensively conducted by missionaries, the mass of the people, who are at all taught to read, receive it to a certain extent quite independently of their exertions. There must consequently be a general proclamation of the gospel by *direct address*, and in that form which we more especially denominate *preaching*, and which, from necessity, with less formality than we ourselves practise in countries in which Christianity has been established, was commonly resorted to by our Lord and his apostles. In your own domestics, the native assistants in the mission, the pupils of your schools, and of the government and other seminaries in the country, and in other natives induced to attend from mere curiosity or more commendable inquiry, you will easily procure the elements of a Sabbath or week-day congregation, small it may be in point of numbers at first, but of immense importance as the commencement of that regular assembling of the people for public worship, which is so much to be desired.

But you must carry the gospel without, as well as proclaim its glorious truths to those who will come to listen within. You must go to the highways and hedges, and compel men to come unto the marriage supper of the Son of God. You must assume the attitude of wisdom when she crieth, and of understanding when she putteth forth her voice; when she standeth in the top of high places, by the way in the places of the paths; when she crieth at the gates, at the entry of the city, at the coming in of the doors: "Unto you, O men, I call; and my voice is to the sons of men." This duty would be required of you, even though you could not discharge it without most abundant visitations of contempt and opposition from the people of the land. But you will find that it can be discharged to a very considerable extent, and under judicious management, without any such disagreeable concomitants. By all classes of religious teachers in India, instruction is usually delivered under the open firmament of heaven, in private houses, or in temporary tabernacles, the temples being used not for the collection and accommodation of the people, but the enshrining of the idols, whom they visit with their offerings, and to whom they individually address their prayers and then depart; and the missionary is acknowledged to be merely

in the way of his duty when he follows a similar practice, and at places of public resort, or more private social retreat, and in the course of his itinerancies throughout the country at the most favourable season of the year, lifts up his voice, and calls upon the people to forsake their idols and false gods for Jehovah who made the heavens and the earth, and their imaginary merit for the real and sufficient righteousness of the Lord from heaven. By his appearances of this kind, he shews to all that he is in earnest in his work, and that he is accessible to all. "Varying and unsteady and casual though his audiences may be, he will find that the grand topics of his discourse are understood by multitudes, and that through his teaching fatal errors are destroyed or weakened; and that that knowledge is extensively diffused which, in the day of the Lord's power, may make men wise unto salvation. On this subject I give the testimony of sober experience and impartial observation. There is not a mission in India, of any standing, in which this vernacular preaching has been practised, which has not seen as its most glorious result the conversion of individual souls and whole families. There is not a missionary who has actually been engaged in it who has not the deepest sense of its importance. Though native preachers,

when raised up in the good providence of God, will, all things being equal, be the most effectual agents in carrying it on, this preaching, as well as educational endeavours, must be resorted to, in the first instance, by European missionaries for the multiplication of those converts, from among whom and their offspring native preachers are to be procured. Native preachers, too, will be called upon to encounter peculiar opposition, and will require, in the first instance at least, the example and support and practical sympathy of European missionaries, who, from the advantages which they have enjoyed from their earliest days, should be expected not to be inferior to them in holy enterprise and self-denial.

12. With this preaching of the gospel properly so called, you will doubtless see it to be your duty, as soon as audiences can be procured, to deliver such courses of *public lectures* on the works and ways of God in creation and providence, on literature, and science, and history, and on the claims and purport of the different systems of religion professing to be revelations from God. Such lectures supplement, to some extent, the deficiencies of the schools and colleges in India, from which Christian instruction is unhappily excluded. They retain many of the youth educated in our own

institutions under Christian influence, after they have entered on the business of life. They attract the attention, secure the respect, promote the edification, correct the errors, and, in some instances, lead to the conversion of the natives of the highest culture in the land. It was in connexion with such lectures, under the ministrations of our honoured brother Dr Duff, that the *first* instances of conversion occurred in connection with our mission at Calcutta. Their beneficial effects at Bombay, have been frequently brought under our notice.

13. You will not neglect, but zealously lend your services in, the great work of *the circulation of the sacred scriptures and religious books and tracts in India.* Wherever you go in that country, unless among the aboriginal tribes of the forests and mountains, you will find very considerable numbers of readers, who will most willingly receive from you, and peruse, the Christian books which you may have to put into their hands. These, in the first instance, will be entirely supplied to you by your fellow-labourers; but the wants of the people around you of all ages and classes, and the exigencies of your own enterprise, may make demands upon your own attempts at authorship, which you will see it to be your duty not to overlook.

The press is such an obvious means of disseminating knowledge everywhere, that nothing need be said in recommendation of its use. In India, it is as yet almost entirely in the hands of Christians; and it may be wrought by them, as a most powerful engine for the destruction of error, and the defence of the truth. The whole strength of Brâhmanism, and Mobedism, and Musalmanism, before it is absolute weakness. It is already shaking the grand and mighty systems of delusion and superstition which have so long exercised their destructive sway in the land. Would that it could be wrought to a hundredfold greater extent, and with a hundredfold greater efficiency!

14. In regard to the *apportionment of your time* between the different departments of your duty, you must be guided to a certain extent by the circumstances of the country, and the openings which in providence may be presented to your view. During the heat of the day, shelter is necessary from the burning sun; and the school-room and the study must then be the scenes of your labour. Toward sunset, the natives go forth in public, and you must then present yourself to them as the herald of the truth. The mornings and evenings you can devote to devotional exercises, to lectures and private conferences with visitors and in-

quirers. The cold season is the time for travel, with advantage to your health, and also the time of school vacation; and you may then set out on an evangelistic excursion. Your spare time you can give to the acquisition of knowledge. The exigencies of your work may of themselves to a great extent overcome that indolence which the climate has a tendency to produce.

15. When through the blessing of God upon your varied and faithful labours, individuals are through your instrumentality turned from their dumb idols to serve the living God, you will find that *as converts they will demand of you constant instruction, watchfulness, guidance, and kindness;* and that as early as possible they should be formed into a regular Christian church. From those of them, in particular, who have not received a regular Christian education, and have not been submitted for years to the beneficial discipline of our schools or seminaries, it is too much to expect an almost instantaneous maturity of Christian character and experience. Emerging from a darkness which may be felt, their visual orb is at first so tender and infantile that it admits but by degrees the light of heavenly truth. Superstitious feelings and habits, almost independent of their faith which is changed on their conversion, have a certain power over

them which is only gradually destroyed. They live in a polluted and pestiferous moral atmosphere, with few examples of godliness to attract their attention and secure their imitation; and they have but few means of being built up in their most holy faith, and urged on in their Christian pilgrimage, independently of the missionaries. And they are exposed to much opposition and persecution from their benighted countrymen. They demand our deepest sympathy in their trials and deprivations. The circumstances of those who enjoy the benefits of our higher educational seminaries are vastly more favourable; but they too require parental care, as they will not fail to render filial love. All of them united together in the fellowship of the church, require to be treated with the tenderness of Him who will not bruise the broken reed nor quench the smoking flax, and at the same time with that zeal which drove the buyers and sellers and money-changers from the temple. Those of them who are preparing for the office of the ministry, form the great hope of the extension, and the continuance of the work when we are called from the services of the church militant below, to those of the church triumphant above. Through attention to them, we multiply our own forces, and concur with the prayer that the Lord of the har-

vest may thrust forth labourers into his vineyard. We cannot be sufficiently thankful to God for the formation of our institutions, which through his grace are fitted at once to make men Christians, and to make Christians ministers, as far as public education is concerned. Let us ever supplement the benefits they bestow, by adding, in the interesting case of converts, those which are conferred through social Christian intercourse and fellowship and domestic tuition.

16. In connection with the advice which I have now ventured to give, I cannot withhold from you the expression of my opinion, supported, in my own case, more on my later than my earlier practice, that *it is highly expedient for Missionaries to seek their own Christian improvement through the public means of grace, more in connection with the native converts of their ministry, than with their own countrymen sojourning in India.* This, I think, they should do, not so much for their own sake as for the sake of the interesting members of their own peculiar charge. I freely state the conclusion at which circumstances have led me to arrive, though I am aware that you will find the practical arrangements of most missions in India still directly at variance with a sense of its propriety. I do this with a grateful recognition, and earnest desire of the delightful and edify-

ing fellowship and assistance, by counsel and sympathy of brethren in Christ from the highly favoured lands of our nativity, so far as they can be obtained and enjoyed without the restraint of that communion and ministration, which we owe to the newly illuminated and converted sons and daughters of the East, and which, when rendered by us to the fullest extent in the discharge of duty, may be expected to be afforded with a peculiar blessing from on high, even in the case of our own souls. I would entreat our brethren from Europe to aid us in discharging the duty of love and regard to our native brethren, by occasionally sitting down with them at the table of the Lord in the native church, and by conforming to the wants of the weak, rather than asking the weak to conform to the wishes of the strong. I would have the natives to say, We can not only find a seat at the table of the Lord in the European church; but our European friends are ready to occupy a seat at our Indian church. They acknowledge us indeed as brethren in Christ Jesus. On this subject much could be said. It is my solemn belief, that the infantile state of many of the native churches in India, may to some extent be traced to a neglect of the principle to which I am now content merely to allude.

17. But I must now draw these observations to a close. The hints which I have thrown out, and the counsels which I have ventured to give, I commend to your Christian consideration. If, in any instance, I have given them somewhat in the preceptive form, it is only from the desire of studying brevity. You will of course *compare them with the testimony and advice of others, and your own observation on the field of labour.* I recommend to your attention an admirable little work, entitled, Thoughts on Propagating Christianity more effectually among the Heathen, by Dr Marshman, one of the greatest of Indian missionaries. Our highly honoured and esteemed brother Dr Duff, has most eloquently and fully unfolded his views of the economics of Christian missions; and with his works you are already familiar. From our missionary biography much may be learned, and much encouragement derived. With the beloved brethren of our own church, who are prepared to welcome you to the shores of India, and with other faithful labourers in the Lord's vineyard in India, and with spectators of the work which is there advancing, you will have the privilege of free communion and conference. You will find us, I trust, united in sentiment and feeling, in all matters of essential interest, with one mind striving together for the faith of the gospel; and from the

efforts and example of all, you will be willing to profit, as far as they approve themselves to your reason and conscience.

It now only remains, that in the name of this Presbytery, and that of all the friends by whom we are now surrounded, and of the whole church whose messenger you are honoured to be, as well as for myself, I should affectionately and earnestly bid you God speed. This I do with unfeigned lips and ardent desire, and with the confident hope that you will see the goodness of the Lord in the land of the living. You may well depend upon that God who has called you to preach the gospel in India ; for he sends no one a warfare on his own charges. His grace is indeed sufficient for you ; and to that grace you are commended by many prayerful hearts. May God himself enable you to gird up the loins of your mind, in the view of all the trials, and temptations, and dangers which are before you. May He make the inflowings of holy joy and peace, fill your soul when you bid a long, and perhaps a final, adieu to your native land, and your endeared friends. May He hold the waters in the hollow of his hands, and make the winds and the waves convey you in safety to the place of your destination. May He there render the way plain before you, and abundantly

bless your own soul, give you large acceptance among those to whom you are commissioned to go, and make you an eminent instrument of the advancement of his cause, and the establishment of his kingdom. May He there, during the whole course of your travail, and toil, and warfare, enable you to sing, "Blessed be the Lord my strength, who teacheth my hands to war, and my fingers to fight;"—"My goodness, and my fortress; my high tower, and my deliverer; my shield, and he in whom I trust; who subdueth the people under me." May He enable you at their close to say, with the full assurance of faith, and the ardent expectation of the soul about to be freed from all evil, and to enter on the enjoyment of all good, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." And may He number you among those approved teachers, who shall shine as the brightness of the firmament, and among them that turn many to righteousness, who shall shine as the stars for ever and ever! Amen.

TO THE CONGREGATION.

My dear Christian friends, the example has been set you this day of a beloved brother in the Lord surrendering himself, his whole man, to the work of the Lord in the distant continent of India, the urgent claims of which have been presented to your view. What, let me ask, are *you* disposed to give to this blessed cause?

Will you refuse to give us, the missionaries, through whose instrumentality it is carried on, the benefit of your prayers? You know the solemn responsibility of the circumstances in which we are placed; that we are but flesh and blood, weakness and insufficiency itself; and that though we had the wisdom and laboriousness of a Paul, the zeal and boldness of a Peter, the tenderness and love of John, and the might and eloquence of an Apollos, we are nothing without the divine blessing. On no aid which we can receive from you do we lay so much stress as on your prayers, in answer to which this blessing may be imparted. "Continue in prayer," we say to you, "and watch in the same with thanksgiving; withal praying also for us, that God would open to us a door of utterance, to speak the mystery of Christ, that we may make it manifest as we ought to speak." "Brethren, pray for us, that the word of the

Lord may have free course and be glorified, even as it is with you, and that we may be delivered from unreasonable and wicked men, for all men have not faith."

Will you refuse to give more of your *substance* to the advancement of the cause of the Lord in India than you have hitherto done? The claims of that great and wondrous land have not yet been sufficiently realized. The demands made upon you are enlarged, too, with the extension of the agency employed, and yet to be exacted of you. You may well be excited to do something for the new mission in response to that exemplary liberality which has been shewn in connection with its origin in India. The Christian officer who first addressed to us the call to commence our operations at Nágpur, —whose name, at his own request, I refrain from mentioning,—from love to the Saviour and the souls of men, parts with property on its account to the amount of two thousand five hundred pounds' stock, and that without regret or repining. In sending me, last month, the order for the payment of this sum, and the interest which it has borne since the day of the commencement of his correspondence with me, he says, "I thank the Lord that from the hour he put it into my heart to place this money at your disposal for a mission to these parts, I have had much peace

of mind. I am assured that the desire which was put into my heart came from God, and his grace has supported me throughout, and enables me to say, 'All things come of thee, and of thine own have I given thee.'" Another Christian brother in India, who has paid the expenses of the voyage of four assistant missionaries from Germany, and principally supported them when studying the Maráthí language,—and this at the expense of several hundred pounds,—wishes to give our mission the benefit of their services, which they are most willing to bestow; and says in the last letter which I have received from him, "The amount which I shall be able to remit to Nágpur will usually exceed, and never fall short of 100 rupees per mensem (D. V.) while I remain in India;" and adds, "There is no object connected with the service of the Lord in this country, which I have more at heart, or indeed so much at heart, as contributing to support and extend the institutions of the Free Church in this country, of late so severely tried and so greatly straitened." The same friend proposes that we should immediately occupy the large city of Ágra,—now the seat of a subordinate government, and the capital of most important districts in India,—where, he says, "You would find a large amount of Christian benevolence aroused, to which at

present you have no adequate means of penetrating." Now, I ask you, my brethren, do these Christian friends, and others like-minded with them, exceed their duty and their privilege? No; they are wise for time and eternity. They are seeking and finding the greatest luxury which a man can enjoy, that of doing good to the souls of men now and yet to be born. When they are far removed from the gold, and glory, and honour of this world, to rest from their labours, their works shall follow them. They will have their reward of grace; and as the generations of Hindús, one after another, are removed likewise from this earthly scene, they will find many from among them—to the accession of their own joy, and the praise of the Redeemer—enter heaven, as saved through those very operations which they have originated and supported, and take their place with that great multitude which no man can number, of all nations, and kindreds, and people, and tongues, who, standing before the throne and before the Lamb, clothed with white robes and palms in their hands, cry with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and to the Lamb. Do you not desire to share in the satisfaction and peace which they now enjoy, and in the glorious prospect which is before them?

I call upon all now before me who are really the sons and daughters of the Lord Almighty, and who really wish to become more and more his servants, to practise increased liberality in support of his cause in India. Let those who have already the means of giving, give as God has prospered them. Let those who have not yet these means, deny themselves that they may possess them, and exchange some of their worldly pleasures for enjoyments of a higher kind. Let those who can, labour for the Lord, and not for themselves. Let all feel constrained, by the mercies of God, to present themselves as living sacrifices, holy and acceptable unto God; and let his blessing rest upon them and their endeavours now and for evermore. Amen.

III. THE APOSTASY AND CONVERSION OF INDIA: AN ADDRESS.*

Moderator, and Reverend Fathers and Brethren,—Though I am deeply sensible of the loss which our Indian missions have sustained by our voluntary, but necessary, withdrawment of them from a large portion of the ministers and people by whom they have hitherto been supported and directed, I have the conviction that I have now before me the great body of the best and the most tried friends of the propagation of Christianity throughout the world which are to be found within the bounds of Scotland. "The highest mountains catch the first rays of the sun;" and those men were the most lofty in piety, and the most distinguished by Christian excellence, who first brought, though unsuccessfully, the question of Christian missions before the General Assembly of the Church of Scotland, and who, when their

* Delivered before the General Assembly of the Free Church of Scotland, at Glasgow, on the 18th of October 1843.

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overtures were rejected by that court, formed themselves into voluntary associations for the purpose of sending the gospel to distant lands, and who joyfully entertained the same overtures, and most powerfully aided in giving them a practical direction when they were afterwards proposed by the best men of that section of the Church, by which, in the first instance, they had been dismissed. When I advert to what you have been privileged to do and to suffer for the Church of Christ in this land,—for its liberty, its purity, its efficiency, and its extension, I cannot but view you as the worthy successors of its reformers, confessors, martyrs, and covenanted worthies; who proclaimed the gospel with the love and sincerity which are its own characteristics, and with a power accordant with the energy of the Holy Spirit given to them,—who were valiant upon the earth for Zion's King and Zion's cause,—who spared no arrows found in the quiver of the Lord, in the assault of destructive error,—and who, in the defence of the truth, loved not their lives unto the death. When I advert to the fact, that in May last, at the very first Assembly which you were permitted to hold, after the assumption of your present position, and in the face of all the bereavements and deprivations which you yourselves had ex-

perienced, by your withdrawal from the Establishment,—no longer the Establishment of the privileges of the Church, but of the power and supremacy of the State in the affairs of religion,—you appointed "a Committee for conducting the Foreign Missions of this Church," "with power to continue" us "the missionaries in" our "respective spheres of labour, in the humble but believing expectation that He to whom belongs the silver and the gold will provide the means for carrying on the work," I thank God and take courage in reference to the great cause to which I and my fellow-labourers have been privileged to devote our lives, and fully reckon on your tender sympathy and zealous co-operation.

And yet, let me tell you, I do not appear before you without the greatest anxiety. I feel much solemnized by the thought that, at this moment, I am in the capacity of a missionary from the great heathen continent in the benighted East to the highly-favoured Christian island of the West. I feel positively overwhelmed in the view of the magnitude of those claims which I have undertaken to plead; and I scarcely know where to begin and how to end. INDIA, with its numerous tribes, and a population of two hundred millions of souls, and the adjoining unmeasured countries,—to which, through its

influence, we have the greatest hope of finding access,—devoted to idolatry, superstition, and delusion, stretch before me. From their oceanic plains, and gigantic mountains, and exhaustless forests, I hear the affecting cry, COME OVER AND HELP US. That cry who can concentre, who can convey, with adequate power, to the ear of Christian Britain, to which it is principally directed? In any situation, I should well-nigh shrink from attempting its interpretation and application. In my present circumstances, I feel to a great extent disqualified to do it ordinary justice. As you are aware, I have only within these few days landed on these shores, after fifteen years' absence. Thousands of tender associations and emotions have been called up in my soul, in connection with those near and dear to me, from whom I have been separated for so long a time, and with the remembrance of those who have finished their earthly pilgrimage and joined the general assembly and church of the first-born in heaven. My preparation for appearing before you is consequently not what I could desire it to be. For the sake of the cause which I have at heart, however, you will grant me your indulgence and prayers, while for a little we contemplate the heathen world in general, and India in particular, departing from God and returning to

God, and advert to the facilities for evangelical labour which India presents, and the consequent duties which devolve upon this Church. The contemplation of the awful and peculiar apostasy of India from God, and the anticipation of its actual conversion to God, are alike obligatory on those who long and labour for its spiritual welfare. Forgive me, if, in some of my remarks, I shall be found merely stirring up your pure minds by way of remembrance.

In referring to the grand apostasy of Heathendom, it is necessary to allude, for a moment, to its origin. There was a time, even in this postdiluvian era, of which it may be said that the whole human race possessed the knowledge of God. This was when the posterity of Adam was reduced to the family of Noah, or during the earliest period of what has been called the patriarchal dispensation. It was no doubt, comparatively speaking, a happy period; but it was of short duration. Notwithstanding that God had not left Himself without a witness in his works of creation and of providence, which are everywhere open to the observation and invite the attention of man; and notwithstanding the fact that he extended the life of man to hundreds of years, as if for the express purpose of effectually preserving the traditional knowledge of himself; and notwithstanding the

signal judgment which he had inflicted on a guilty world, when the waters of the deluge were commissioned to sweep away its abandoned inhabitants, he remained neither the exclusive, nor even the supreme, object of the knowledge, or fear, or love, or service of his dependent creatures. The very first grand achievement of men, of which we read in the page of inspiration, as having occurred after the flood, is that of the impious attempt, in the land of Shinar, to build an idolatrous tower which should point to heaven, which should defeat the purposes of the Most High, and which should be a monument to men of their own greatness, and procure for them a name, "lest they should be scattered abroad upon the face of the whole earth." The wrath of the Almighty, confounding their speech and disturbing their combinations, defeated their endeavours, but did not prevent the workings of their depravity. They effectually shewed the awful ungodliness of their hearts. The very conservation of true religion on the earth, during the awful period that demonstration was to be made of the evil of sin, and that the world by its boasted wisdom knows not God, required that there should be a great restriction in the dispensation of the covenant of grace; and that the more direct instruction communicated

by God, should be addressed principally to faithful Abraham, and his descendants.

The general apostasy from God which occurred in the earlier ages of the world, must, in the nature of things, have been gradual in its progress. The instructed and partially disciplined mind cannot instantaneously denude itself of its reminiscences, perceptions, and convictions. Its disinclination to retain God in its knowledge, is strong and curiously ingenious, but numerous devices are necessary before it can surrender itself to the undisturbed repose of delusion. It must speculate, invent, and reason. It must engage in occupations which engross its cares, and employ its energies. It must secure an assent, and a practice, on the part of multitudes, before it can frame a system of apparently consistent error. The truth which it cannot altogether dismiss, it must underestimate, misconstrue, and misapply. Palpable deviations, it must vindicate in the sight of observers. All this, and much more, it does not fail to do, while at the same time, when not opposed by the providential dispensations, or word, or Spirit of God, its progress in the career of error, is onwards and onwards. When its advancement at one period, is compared with that at another, the distance over which it has passed is seen to be of fear-

ful magnitude. This was the case emphatically in regard to the times to which we now refer. A dislike to the spiritual and holy character of God, led to an intermission in his service and contemplation; and the decline of communion with God, to error in reference to his nature. Licentiousness of practice mitigated the strictness and demands of his law. The assumed freedom of action, led to an oversight of his providence, and the responsibility to him of the rational creature as the universal Judge. Spiritual inquiry and consideration were enfeebled; and pure traditional instruction was despised. The works of God were imagined, and represented, to be the direct exhibitions of the present deity. The unity of the Godhead was lost sight of amidst their multiplicity. The powers, and energies, and elements of nature, were viewed with special distinction, and speedily invested with divine honours. Extraordinary characters were considered the messengers of the gods, or even the gods themselves tabernacling among men. Images, used perhaps at first as their representatives, were supposed to be the habitations of their spirits, and the recipients of the favours which were their due. There was the perfect exemplification or warrant of the words of the apostle:—"For the invisible things of God, from the creation of the

world, are clearly seen, being understood by the things that are made, even his eternal power and Godhead, so that they are without excuse. Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God, into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things."

It is painful, indeed, to take even a retrospective glance at the dishonour which was thus everywhere done to Jehovah, the universal sovereign, possessed of every possible perfection, and adorned with every possible excellence. If we except the favoured abodes of the Israelites, and of a few solitary families, as those of Job and his friends, who served the Lord with primitive simplicity, and of the persons who were immediately benefited by the example of the chosen people of God, not a spot presents itself to our view amongst the ancient nations of the earth, where the knowledge and worship of the true God can be discovered as existing, and devoutly, or even decently practised. On the plains of Central Asia, probably the original abodes of our race in the times

immediately succeeding the deluge, we find systems of error early matured, and securing general homage, which are scarcely extinct at the present day, notwithstanding all the changes which have taken place in human government, the progress of society, and the light which, at different times, has been graciously shed upon these lands by the Sun of Righteousness. We there find among the Persians, now represented by the modern Párśis, the prince, the priest, and the peasant, adoring, and offering sacrifices and incense to the host of heaven—the sun, the moon, and stars which God has ordained; to the firmament and the atmosphere surrounding our globe, the winds by which it is agitated, and the clouds which float on its bosom; to the fertile earth, the great mother, and all which it is instrumental in producing and nourishing; to the oceans and rivers and lakes which form its watery treasures, and to the very elements of which it is composed. There we see an Evil Principle, Ahriman, recognised, equipotent with God himself, and pre-eminent in the present dispensation of the world. There we behold God, under the name of Zarvána Akarana, literally the uncreated universe, nearly divested of his active providence, and innumerable genii, under the names of Izads and Amshás-

pands, or angels and archangels, occupying his place, and presiding over all the departments of his works. On the banks of the Euphrates, amongst the Chaldeans and Babylonians, we discover a similar ungodliness, with the additional abomination of Nebuchadnezzar's golden image at Dura, the representative of multitudes of a similar character, recommended by royal authority, and on the penalty of death, to the worship of all people, nations, and languages. In the land of Egypt, we see superadded to a multitude of gods, human, superhuman, and infrahuman, "every form of creeping things, and abominable beasts, and all idols," filling the temples, and "portrayed upon the walls round about;" and a priesthood veiling the deformities of their speculations, and concealing the vanity of their services, under a mystery impenetrable to the uninitiated spectator. In the lesser Asia, and the states of Greece, and on the shores of Italy, we find a polytheism, and idolatry, and superstition, which, instead of being corrected, were adorned, confirmed, and established by their boasted and admired literature, science, and philosophy, and which must prove an eternal reproach in their history. In these regions of the west, as well as in those of the east, instead of finding the heavens and the earth derived

from God, and time represented as merely the measurement of their existence, we find the gods, who have not, like the most of their compeers, a secondary parentage, derived from the heavens and the earth, which are supposed to be eternal or fortuitous existences. These gods we see controlled by fate or necessity, instead of constituting it the order of the execution of their own will. Neither the natural nor the moral attributes of the Deity are ascribed even to those of them who were represented as their chiefs. Instead of being set forth as pure spirits, pervading all space, by their presence and energy, they are described as limited by corporeal frames, and as occupying particular habitations. Their knowledge does not exceed a partial perception and experience. Their power extends only in a small degree to the frame of things around them, and it is restricted and modified by that of their numerous companions. Holiness appears neither in their nature nor in their practice. They are divided in their counsels, in their patronage, and in their protection, and appear to be actuated in their dealings with mankind by the lowest favouritism. Ambition, jealousy, wrath, lust and passions worse than those of depraved man, are conspicuous in their mutual transactions. Their example is more potent

in wooing to, than in deterring from, sin ; and the boast of their votaries was, *superis sua jura*, the supernal powers have their own laws. The rites, ceremonies, and services supposed to be agreeable to them, were neither moral nor rational. Their principal festivals were merely seasons of inordinate and unchallenged licentiousness and transgression.

In the system of religion from early times, prevalent in the great continent of India, with which we have now most to do, we see nothing that is less hideous in a moral point of view than what we have now adverted to. On the contrary, we are compelled to come to the conclusion, that the apostasy from God there appears more awful and determined, than any which is elsewhere to be witnessed. In *India* man has erred, and Satan has triumphed more fearfully than in any other region of the globe. We have there the most thorough corruption, I shall not say of the Christian or of the Jewish, but of the patriarchal, the most ancient, form of the true faith, which can be imagined, and which probably never could have been imagined, had not the awful reality been presented to our view. Was the unity of God distinctly known to, and recognised by, the progenitors of mankind ? It is there nominally set forth ; but how great is the delusion which exists respect-

ing it! The divine Being and his works are confounded; creation is merely the ideal expansion of God, which must ultimately subside; and the material world has no real existence. Was it known to them of old, that God made man in his own image, after his own moral likeness? Hinduism tells us that man is an actual emanation from the Supreme Spirit, as a spark from the fire, or a drop of water from the ocean,—that he continues a part of the Godhead, and that to the Godhead he must again return. Did the fathers know that God made man upright, but that he fell from the holy and happy state wherein he was created, by voluntarily and deliberately breaking the divine law expressly revealed, and supported by the most terrible sanctions? Hinduism tells us that even God's nature is essentially possessed of *Raj*, or passion, and *Tam*, or foulness, as well as *Satva*, or truth; and that all the seeming good and evil which appear in man are merely the development, in their appointed season, of the qualities inseparable from the only Spirit. Did the patriarchs know, that in the divine nature, there are three distinct personal subsistences, the same in substance, equal in power and glory? Hinduism tells us that Brahmá, Vishnu, and Shiva, the members of its Triad, are the separate personifications, or active products,

of the three qualities already alluded to, which are diametrically opposed, and totally irreconcileable to one another. Did the patriarchs know that God is a Spirit, filling heaven and earth, whom no man hath seen or can see? Hinduism tells us that he is actually apparent in every form and figure which presents itself to our view. Were the fathers instructed to hold communion with God, by meditating on his works of creation and providence, and by reflecting on the more direct revelations which he might make of his purposes, character, and will? Hinduism tells us that the perfection of meditation consists in the recognition of the mere existence of God, and the forgetfulness of all else beside; and that those who fail to attain to this perfection may consider all the objects which exist as the manifestations of God, and worship them accordingly. Were the patriarchs taught to consider idolatry as the abominable thing which God hates? Hinduism, while it theoretically disclaims it on behalf of the invisible wise, tells us that it is essential to the instruction and profitable occupation of the ignorant and partially instructed mind. Were the patriarchs taught that suffering is the fruit of sin; and that it must continue, or be increased, while the curse and power of sin remain unremoved? Hinduism tells us that it

is the mere natural effect of the temporary union of the gross and refined ingredients which have proceeded from the Deity, and that in the course of ages, all will be rectified, whatever be the effort of man. Did the fathers receive the promise, that the seed of the woman should bruise the head of the serpent; and were they taught to expect the advent of a great Deliverer, God manifest in the flesh, who should redeem the objects of his choice from eternal misery? Hinduism tells us that various *Avatáras* or incarnations have occurred for the salvation of the material world, and the destruction or annihilation of wicked men and devils, and even of others possessed of an entirely opposite character. Were the patriarchs taught to offer up sacrifices to God, in order that, in the sufferings, death, and consumption by fire of their victims, they might read a striking lesson of their own guilt and demerit, and liability to the wrath of an offended God because of their own transgressions, and that at the same time they might look forward to the great sacrifice to be presented in their behalf by the Son of God? Hinduism instructs its votaries to present thousands of sacrifices, including in some cases the fellow, and even the offspring, of the worshipper himself, on its altars, to satisfy the appetite for blood of the more malignant and cruel of its

deities, and to purchase by their intrinsic value a large amount of merit and enjoyment. Had the fathers enjoined on them simple and significant rites in their religious services,—rites which conveyed important moral instruction, —commemorated great providential dispensations,—or foreshadowed the blessings of redemption about to be purchased for and imparted to mankind? Hinduism furnishes a code of ceremonies, so minute and extended, that it is altogether impracticable, and so absurd in what it represents and indicates, that it is not merely unprofitable but injurious. Were the fathers taught that the grand moral distinction recognised by God in the human race, is that of the "sons of God," his devout followers, and of the "sons of men," the "children of disobedience," who proceed in the course of their own depravity? Hinduism tells us that the Brâhmans are in a supereminent sense, both in name and reality, *Bhudeva*, "gods upon earth;" that the Divine law must swerve for their preservation, convenience, and advantage; that all other classes of men have had their origin in inferior parts of the Godhead, and have been created for the express purpose of affording them protection, wealth, and service. Were the patriarchs, in the confident hope of deliverance from all evil, and immediate introduction into the heavenly

regions in which God emphatically displays the effulgence of his glory and his bounty, enabled to exclaim in the prospect of death, "We have waited for thy salvation, O Lord," and thus to triumph over the last enemy? Hinduism sets forth as the consummation of all bliss to the children of wisdom, only dreary absorption and loss of personal identity and personal enjoyment, or affords to the multitude the prospect of temporary enjoyment in the presence of gods whom the pious mind can never contemplate without disgust and aversion, or the still more painful anticipation of a multitude of repeated births in human, brute, and vegetable forms. Did the fathers receive a law written on their hearts which is holy, just, and good, and were all the positive precepts communicated to them consistent with that law? Hinduism gives a Shástra which, in hundreds of most important particulars, is destructive to truth, honesty, purity, peace, and contentment, in the dealings of man with his species, and which, it is admitted, entirely condemns love to God, as symptomatic of folly and weakness. In the view of all these, and many more particulars, which we cannot here enumerate, we are forced to exclaim, "How is the gold become dim; how is the exceeding fine gold changed!"

So much of a glimpse at man's actual for-

getfulness of God, and departure from God. We mourn over and tremble at the scene, and in the depth of our holy depression, we call for the sympathy of the universe, exclaiming, "Be astonished, O ye heavens, and wonder, O earth!" When, in a calmer moment, however, we see how gradually and how far conscience has been suppressed, reason abused, and primitive revelation despised, some of us may have some lurking hope, that without any very particular endeavours or remarkable providences, they may be insensibly restored to their rightful supremacy, and again effectually perform their rightful office. This hope, if it do exist, is fallacious. The soul of man, and the state of society, when displaced from their legitimate relation to God, will move onwards and onwards in the course of their apostasy, unless obstructed and attracted by independent energies. To sin, in some form or other, grosser or more refined, all the powers and faculties of soul and body do their homage. Excuses are devised for continuing in error, as well as for entering into error. The original creations of the mind are fashioned into more bewitching forms; and the length of time either renders them more venerable and important, or gives opportunity for new inventions. The depraved mind gives reality to the births of the most prolific ima-

gination. Even the subtle-minded metaphysician and historian Hume, who spurned away the whole load of evidence of our most holy faith, has said, "The whole mythological system (of Greece) is so natural, that in the variety of planets and worlds contained in this universe, it seems more than probable, that somewhere or other it is really carried into execution!"* Our countryman, who is most deeply skilled in the lore of the Hindús, and who occupies the chair in the most ancient of our English universities, established and endowed by a late officer of the Bombay army, for the express purpose of affording facilities for the propagation of Christianity in India, and to which, I rejoice to say, his literary inquiries are greatly auxiliary, and who has lately published a translation of one of the sacred books of the Hindús, containing a greater mass of outrageous legendary, perverted history, and absurd mythology, than has yet been given to the European public, thus concludes his preface:—"I trust that the translation of the Vishnu Puráṇa will be of service and of interest to the few, who, in these times of utilitarian selfishness, conflicting opinion, party virulence, and political agitation, can find a resting-place for their thoughts *(a resting-place for their thoughts)* in the tranquil

* Hist. of Religion, sec. xi.

contemplation of those yet living pictures of the ancient world which are exhibited by the literature and mythology of the Hindûs." Now, if in this comparatively enlightened age, and in our own happy country, our philosophers and scholars, and some of them, without any intention of injuring the truth, can thus declare their judgment of the systems of religion, which we believe to be utterly erroneous, can we wonder that the votaries of these systems themselves, are so fascinated and bewitched in the view of them, and so occupied in the observance of them, as to refuse to consent either to their improvement or their destruction? These systems are allied, and intimately allied, with every principle congenial with the depravity of man, and suited to every variety of temperament and circumstance of life. To allude for a moment to what is the case with Hindûism, the grandest living system of heathen error. To the indolent and inane, it preaches an easy contemplation, the perfection of which would consist in a total abstraction from all that exists, except God himself deprived of every attribute and endowment. To the inquisitive and speculative it furnishes, in its six *Darshanas*, or philosophical schools, systems of metaphysics, the most abstruse and refined which have yet been propounded to the world, and which, even at

this moment, are performing the work of perverting and polluting the minds of their admirers in distant lands. To the active and superstitious, it affords a never-ending round of foolish and absurd ceremonies, which engross the whole of their time and energies. Those who love to rove, it sends away on distant journeys and pilgrimages. To those who are rich and wealthy, it literally sells pleasure, both in this world and that which is to come. Those who are morbid and melancholy, it settles on the hill of ashes. Those who are disgusted with the world, it points to the wilderness. Those who are tired of life, it directs to the funeral-pile, the lofty precipice, or the bloody car of Jaggonátha. Those who are afraid of sin, it points to the sacred lake or river, in which they may be cleansed from all pollution. Those who need a mediator, it points to the Bráhman, who will supply all deficiencies and answer all demands. Need we wonder that such a system as this has had its millions of votaries, and that it has retained them for thousands of years? While we see that man has so fearfully forgotten and departed from God, if we were to throw aside the blessed book of inspiration, we could never anticipate that "all the ends of the world shall remember and turn unto the *Lord*; and all the kindreds of the nations shall worship before him."

And yet this is a truth which is directly announced in the sacred page. To those who are jealous for the honour of God, how pregnant with relief! To those who cherish compassion for men perishing in their sins, hastening to that place where God has forgotten to be gracious, and where his mercy is clean gone for ever, how greatly calculated to afford comfort and joy! To those who consider the Lamb who was slain worthy to receive honour and glory and praise, how ravishing! Like a man suddenly put in possession of immense treasure and dignity, we tremble lest it should prove a delusion. The illustration which it affords of the magnitude of God's grace to a guilty and rebellious world, leads us anxiously to ask, if it be supported by *other* testimonies of the divine word?

And this inquiry, I need scarcely here say, meets with ample satisfaction. God's ultimate benevolent purposes towards our apostate race, are manifest throughout the whole of revelation. The first promise of a deliverer communicated to Adam and Eve, unfolds the great extent of the redemption which is to be accomplished: "The seed of the woman," it intimates, is to "bruise the head of the serpent," obtain a complete victory over the enemy of souls. To Abraham it was declared,

when he was called to go forth into the land of Canaan, which was to be so highly favoured of God, "In thee shall all families of the earth be blessed." The promise made to Isaac had a similar import. The dying Jacob, when he told his sons what should befall them in the last days, thus addressed Judah:—"The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, and unto him shall the gathering of the nations be." Moses, the chosen leader of the tribes of Israel, and the instrumental founder of a new dispensation of the covenant of grace, exclaimed, "Rejoice, O ye nations, with his people." The Psalms of David are full of the brightest anticipations of the extension of the kingdom of the Messiah throughout the whole world. In the name of the Redeemer himself, he says, "I will declare the decree: the Lord hath said unto me, Thou art my son, this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." In the name of the Father, he says, "He shall have dominion from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents:

the kings of Seba and Sheba shall offer gifts. Yea, all kings shall fall down before him; all nations shall serve him." "The heathen shall fear the name of the Lord, and all the kings of the earth thy glory." Solomon the son of David, when he builded and dedicated to the Lord the magnificent temple which was at Jerusalem, prayed that the stranger who might make supplication toward that house might be accepted, that "all the people of the earth may know thy name to fear thee, as do thy people Israel." Isaiah burst forth in the most glorious and exalted strains, when the vision of the latter day presented itself to his view:—"Unto us a child is born, unto us a child is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace, there shall be no end." "He shall judge among the nations, and rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn the art of war any more." "The glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it." "He shall not fail nor be discouraged, till he

hath set judgment in the earth, and the isles shall wait for his law." "Look unto me and be ye saved, all ye the ends of the earth." "It is a light thing that thou shouldest be my servant, to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation to the end of the earth." "The Lord hath made bare his holy arm in the sight of all nations; and all the ends of the earth shall see the salvation of our God." "So shall they fear the name of the Lord from the west, and his glory from the rising of the sun." "The abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee." Jeremiah, who was commissioned to administer inspired rebuke to the people of God during their great declensions, and from whose eyes rivers of waters so frequently ran down, because they kept not his law, was enabled to cry out, "O Lord, my strength and my fortress, and my refuge, in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanities, and things wherein there is no profit." Ezekiel, who prophesied so often clothed in sackcloth and in ashes, thus spoke of the cedar of the gospel: "It shall bring forth boughs, and bear fruit,

and be a goodly cedar; and under it shall dwell all fowl of every wing;" and he adds, the heathen shall know that "I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore." Daniel, even when he beheld the people of God in the land of captivity, could realize the day when to Christ there should be "given dominion and glory, and a kingdom, that all people, nations, and languages, should serve him;" and he foretold that the "Saints of the Most High shall take the kingdom, and possess the kingdom for ever and ever." Amos declared that the tabernacle of David that is fallen should be raised up, "that they may possess the remnant of Edom, and of all the heathen which are called by the name of the LORD." Micah, like Isaiah, foretold that "Christ should judge among many people, and rebuke strong nations afar off." Zephaniah comforted the Jews by intimating that he would "make them a name and a praise among all people of the earth." Haggai characterized the Saviour as the "desire of all nations." Zechariah foretold that "the Lord shall be king over all the earth: in that day there shall be one Lord, and his king one." Malachi, at the close of the Old Testament, says of Canaan, "All nations shall call you blessed: for ye shall be a delightsome land,

saith the LORD of hosts." Christ resumes the theme of the universal spread of his faith, by solemnly saying, "If I be lifted up, I will draw all men unto me." "Him," says Peter, "hath God exalted to be a Prince and a Saviour to give repentance unto Israel and forgiveness of sins." To the first communication of the gospel to the Gentiles, were applied by the same apostle, the words of the prophet, "After this I will return and will build again the tabernacle of David which is fallen down; and I will build again the ruins thereof, and I will set it up, that the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called saith the Lord who doeth all these things." The apostle Paul, in the Epistle to the Romans, makes a similar application of many of the Old Testament prophecies which we have already quoted. The venerable John anticipates the time when "the kingdoms of this world shall become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever."

These are all the "true sayings of God." These must satisfy every mind which yields obedience to the testimony of the most High. In virtue of them, I call upon every believer in divine revelation confidently to expect the CONVERSION OF THE WORLD, and in particular

to believe that INDIA, where Satan's throne has been so long set, where God has been so signally dishonoured, and where the human race has been so long left to the endurance of woe, shall remember and turn unto the Lord, and all the kindreds of its nations shall serve him. In virtue of them, we should expect the conversion of that great country, though no providential indications of its change were visible; though no herald of the cross had yet planted his foot upon its extensive shores; though its sovereigns, devoted to the support of its ancient faith, were in possession of all the plenitude of that power and influence through which they frowned defiance on the armies of Europe, when led by an Alexander and a Seleucus; though its vast and magnificent systems of error and superstition were unquestioned, unrebuked, and unabashed; though the manacles and chains of its caste, instead of hanging loose upon its people, were riveted to every member of their soul and body, and viewed as their honour and glory; though its priesthood were actually considered, according to its original claims, as composed of those who are the sole authorized repositaries of divine knowledge, exalted above all law and all morality, entitled to divine honours, able to dispense divine favours, and

enriched with all the unexhausted treasures of its people; though we observed innumerable multitudes of its sons assembled together to dig its everlasting temples from the living rock; though Satan, the apostate prince of the world, were actually incarnate, and with the power of the ideal *Kalki*, of its own mythology, threatening to destroy the universe.

Our trust in the Bible should be adequate to enable us to realize the fulfilment of this expectation; but we have not merely the word of God to sustain our faith. The *providence* of God, in reference to that land, is mightily calculated to assure our hearts. Satan's kingdom, in that region of the world, has in some very important respects, been divided against itself; and the mountains have been brought low and the valleys exalted, that a highway may be prepared for our Lord. Primitive Hinduism has been weakened by numerous internal speculatists and sectaries; and it will never recover itself from the injuries which it received from the predominance for many centuries of Buddhism, still dominant in many of the adjoining countries. The vengeance of God, through the invasion, conquest, and rule of the followers of the false prophet of Mecca, has humbled the heathen spirit, disturbed its ancient alliances, and made it sigh for change and

deliverance. The power of our own nation, the most Christian on the face of the globe, first brought into contact with the country in prosecution of the objects of peaceful commerce, has without design, and on the whole without injustice, and as must ever be remembered, with the co-operation and active assistance of the inhabitants, become established throughout the length and breadth of the land, and predominant on its borders. So wonderful and rapid has been its progress, that it has been unexampled, in the history of the world, and all who have beheld it, whether friends or foes, have been struck with astonishment. Rightly did the chief of Mysúr, the haughty, unfaithful, and cruel Tipú, observe, when he saw the British force surrounding his capital, and last refuge and retreat, "I am afraid; but afraid not so much of what is seen, as of what is *unseen*." And well does it become our countrymen to adopt the language of the Psalmist, "They got not the land in possession by their own sword, neither did their own arm save them; but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto them." The occupation of India by Britain is evidently for its own advantage, and the furtherance of the work of the Lord. We see its fruits in the peace which reigns in

its extended provinces, in the justice which is dispensed, in the security which is enjoyed, and in the resources which are developed; in the knowledge which is disseminated, the example which is exhibited, the crimes which are suppressed, and the benevolence which is brought into action; and in the religious toleration which is maintained, and the inquiry which has been excited. We see them especially in those incipient efforts to extend the Gospel which are to be witnessed in many of the provinces. The rapidity of communication with Europe, which our fathers could not have imagined, leads us to expect even greater results. India is now placed near the heart of Britain; and it will experience in a great degree its sympathy and its care. It is now a comparatively easy matter to hope for its regeneration. When appalling and countless obstacles have been removed, inestimable facilities for beneficence have been called into existence, and improvements have begun to manifest themselves, it is no very difficult matter to expect a favourable and gracious termination, really to believe that the Hindús will yet, and may soon, remember and turn unto the Lord. The effort of faith required on our part, is as nothing when compared with that of the early disciples of the truth. Let us carry our thoughts

back to the days of Abraham, or David, or Isaiah, or even of the apostles of Christ, and we shall be persuaded that this is the case. Who, but an inspired seer, durst then declare that the moral aspect of the world should be completely changed? The Hindú sages were so conscious that they were building on an insecure foundation, that they themselves, in the books which they have given forth as sacred, have declared that it must fall to perdition.

The fact to which I have now alluded, I am sorry to observe, is often grievously abused, even by those who profess to be friendly to the ultimate triumph of the cause of God. They look for the conversion of the world through incidental intercommunion and association, and gradual general improvement, without the use of any specific evangelistic endeavours. They are inactive spectators of events, doing nothing directly to bring about the desired and expected results. Such persons, I would remark, overlook the whole strain of prophecy, the most solemn commands of the divine word, the active ungodliness of the human heart, and the universal history of the church. The same sacred oracles which foretell the universal spread of the gospel and reign of Christ, most clearly shew, that this is to take place, through the direct extension of the means of grace, the

blessing of God, accompanying the declaration and exhibition of the gospel of Christ. Does David tell us that "the ends of the world shall remember and turn unto the Lord?" He also shews us that they must be instructed in the knowledge of his nature, his grace, and his will, by saying, "They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this." Does he tell us that "They shall fear God as long as the sun and moon endure? He represents to us the Saviour, in his spiritual influence, as "coming down like rain upon the mown grass, as showers that water the earth," and says, that "he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually, and daily shall he be praised." Does he, addressing the Messiah, say, "Thou shalt arise and have mercy upon Sion?" He adds, "For thy servants take pleasure in her stones, and favour the dust thereof." Does Isaiah tell us that "many people shall go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths?" He adds, "For out of Zion shall go forth the law, and the word of the Lord from Jerusalem." Does he say, "They shall not hurt nor destroy in all my holy mountain?" It is because "the earth

shall be full of the knowledge of the Lord, as the waters cover the channel of the seas;" and at the time when they shall say, "Praise the Lord, call upon his name, declare his doings among the people." Does he tell us that "a man shall be as a hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place; as the shadow of a great rock in a weary land?" He adds, "The eyes of them that see shall not be dim; and the ears of them that hear shall hearken. The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly." Does he tell us that Christ "shall see of the travail of his soul, and shall be satisfied?" He adds, "By his knowledge shall my righteous servant justify many." Whose beautiful feet does he discern and admire upon the mountains? They are those "of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that saith unto Zion, Thy God reigneth." Does he say, "Behold thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee?" It is thus: "For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater;

so shall my word be that goeth forth out of my mouth: it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I have sent it." Has the fulness of time arrived, and is the "desire of all nations" about to appear? "There is a man sent from God, whose name is John," who "came for a witness of the light," and who "preached repentance saying, The kingdom of heaven is at hand." Is Christ, after having finished transgression and made an end of sin, about to leave the world? He says to his followers, "Go preach the gospel to every creature;" "Go ye and teach (disciple) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." When Paul declares the sum of the gospel, as applicable both to Jew and to Gentile,—"Whosoever shall call on the name of the Lord, shall be saved,"—he asks most emphatically, "How shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" In the view of the established order of divine providence, certified by all these, and many other passages of holy writ, and by the manner of the extension of the Christian church in every age,

and in every country where it exists, I humbly but fervently call upon all to lend their active, their most zealous, their most devoted and prayerful endeavours to the propagation of the gospel in India, and throughout the world. I call on them to summon the ends of the earth to remember and turn unto the Lord; to tell them what Jehovah is, to whom they wish them to turn, and how he will receive them, and extend to them his blessing.

In discharging this duty, Fathers and Brethren, I shall urge on your attention no humanly invented or exclusive scheme of operation. I shall simply direct your attention for a little to the example of our Lord and his apostles themselves in their ministrations, and point out some of the facilities which, in the providence of God, are enjoyed for bringing it into practice in connection with our labours in India, noticing as I proceed what we as your agents there are now doing in the several departments of our work in the field which we already occupy, and which departments, it will be seen, most fitly harmonize together, as far as both our operations and their results are concerned.

1. The principal means of propagating the gospel which were used by our Lord and his apostles, were *conversation*, *discussion*, and *public preaching*, among all classes of men to

whom they could find access, and in all situations in which they could be advantageously practised. They should occupy a prominent place in all our endeavours to advance the Redeemer's cause; and in India especially they should be resorted to, because, owing to its subjection to a Christian nation, and the attainments and habits of the people, peculiar facilities are there enjoyed for bringing them into beneficial operation. From the mountains of Himálaya on the north, to the Cape of Comorin in the south, and from the coral cliffs of the west, to "Ganges' golden wave" on the east, the missionary may lift up his voice and plead the cause of Jehovah, and proclaim his infinite love in the gift of his Son, and the offer of the blessings of redemption, while none dare to make him afraid. Hundreds and thousands, both of the learned and unlearned, both of the rich and the poor, both of the mean and the mighty, will be found ready to listen to his instructions, and to make them the subject of curious and friendly conference, or of ardent discussion; and he will find the population in general by no means unqualified to understand, and, in some degree, to feel, the solemn truths which he may be called to announce. Many of the circumstances which have so long preserved Hinduism, and given to it a dignity in the eyes of the people,

will, under a Christian agency, serve to destroy it. The people of India have more copious elements of religious thought and speech, though in a sadly disordered state, than those of most infidel nations; and the Sanskrit, from which almost all their religious terms are derived, is the most powerful in its vocables and grammatical forms of all the languages ever current on the face of the globe. They can learn more from a single discourse than can be imagined by those who have not witnessed them eagerly pressing around, or breathlessly hanging on the lips of the Christian preacher. The very opposition of the tenets of our true and holy faith to their monstrous and polluting superstitions, secures the remembrance of them, when they are propounded, to a degree seldom exhibited among partially educated Christians, who pay little attention to doctrines to which they have been long accustomed to give only an indolent assent. How this can be the case may be easily understood. The polytheist understands the proposition that there is only one God; his reason is compelled to assent to the arguments by which this essential truth is so clearly established; and his conscience, feeble though it be in its utterance, declares his own condemnation. The pantheist understands the declaration that God is distinct

from his works; and the appeals which are made to his ignorance, sin, and suffering, compel him to doubt the identity of his own soul with the supreme mind, and arouse his fears of that coming day, when his soul will be exposed before his Maker, in all its nakedness, and with all its responsibilities, its guilt, and its impurity. The idolater can be made to understand the vanity of his stocks and stones, and seldom, after hearing it proclaimed, can he kneel before them with all his former confidence and veneration. The legends of the Hindús respecting various incarnations, though surpassing in every particular the boundaries of sober belief, nay of ordinarily excited fancy, enable them to comprehend the terms which are employed when the "great mystery of godliness, God manifest in the flesh," is the subject of discourse. Their penances, while they suppose the existence of guilt, can be shewn to be unsuited to the end which they profess to have in view. Their ablutions, indicating the existence of moral impurity, can easily be demonstrated to be inefficacious for the removal of the defilement of the soul. Their belief in births, and transmigrations, prepares the way for the doctrine of regeneration by the divine Spirit. No laborious processes are required to make them understand the letter of the law or

the gospel, though nothing short of divine influence, I allow, can make them feel either the condemning power of the one, or the peace and comfort which the other speaks. Great effects, I am more and more persuaded, would follow a general announcement of the fundamental truths of Christianity, either by native cónverts or by European missionaries, through the length and breadth of that great country. Continued animated discourse in the vernacular languages of the people, will never fail to awaken their attention and sympathy.

I can most freely and unhesitatingly give you the strongest personal testimony on this subject. My esteemed and honoured fellow-labourers Mr Mitchell of Puná, and Messrs Nesbit and Murray Mitchell of Bombay, and myself, have traversed nearly the whole extent of the Mahárâshtra, or Great-Country,—for this is its meaning,—preaching the glad news of salvation; and everywhere we have met with attentive and interested auditors. I have been led myself, in the providence of God, to extend my ministry much beyond this locality—which, I may observe in passing, comprises a population of seven millions of souls. I have declared the doctrine of the cross in three languages, the Maráthí, Hindustáni, and Gujarátí, from the Shirávatí in Canara to Sirowi in Rajputáná, and

from Bombay to Berar, and everywhere, with the greatest encouragement, as far as a readiness to listen to the truth is concerned. Of the common people, in general, it may be said, that they hear us gladly; though it must be admitted, they still evince a strong attachment to the systems of error which have so long exercised over them a destructive sway. The learned and priestly classes have entered with us into the keenest discussion. Royalty itself has not lent us a deaf ear; and many signal opportunities have we embraced of preaching the gospel to the chiefs and princes of the land. A knowledge of the leading truths of our holy faith, we have thus extensively disseminated. The same, to a certain extent, has been done by our beloved brethren in Bengal. Not the least interesting communication of our honoured friend Dr Duff, is that in which he relates the results of a journey undertaken by himself and one of his children in the faith. I could detain you till the morning-sun arises, by giving to you a narration of interesting facts connected with missionary itineracies undertaken by ourselves and others in India. I can add only a word on the situation in which most frequently we deliver our discourses. That is under the mere canopy of heaven. In placing ourselves in such a situation as this, we imitate the example of

our Lord and Master, by whom the open street and the public highway, the garden and the wilderness, the bank of the river and the margin of the sea, the pastoral plain and the lofty mount, were consecrated and hallowed to the purposes of religious instruction as well as the private apartment and the synagogue. The climate, during the greater portion of the year, proves favourable to our labours. The custom of the country is not unpropitious to the liberty of which we thus avail ourselves; for the heathen temples are more shrines or receptacles for the idols in which offerings are presented, than buildings in which the public assemble for social worship. The Shástras of the Hindús are read to assemblies of natives either in the open air, or in temporary tabernacles.

2. The Apostles of our Lord and some of their companions, under the direction and guidance of the Holy Spirit, composed memoirs of his life, labours, sufferings, death, and exaltation, and of their own exertions in propagating the truth, and addressed epistles to the infant churches scattered throughout the world, and committed them to the public, as part of the *sacred writings* destined to be the rule of faith and obedience till time shall be no longer. These inspired records, and doctrinal and practical expositions, still exist; and it is our duty

faithfully and intelligibly to translate them into the languages of India, so that the people around us may read, in their own tongues, the wonderful works of God. They may be accompanied by statements of the abundant and irrefragable evidence on which they rest; and by plain, but affectionate expositions of their contents, and demonstrations of the vanity, falsity, and immorality of the systems of error to which they are opposed. Copies of *Christian books* of all kinds, and adapted to all classes of people, may be indefinitely multiplied by the press, and circulated amongst a reading and intelligent population ready to receive and peruse them. All this may be done, and actually is done, to the extent of the means which are furnished, while the priests of the land studiously withhold the Vedas, the more sacred of their own scriptures, from public inspection, and content themselves to circulate their Puránas, intended for more general use, only in a very limited degree, in a dead language, and in the expensive form of manuscript. It is not difficult to foresee and foretell the consequences. The darkness of error and delusion must pass away before the light of Christian truth. The thousands of Christian books and tracts which are put into circulation, are already performing a mighty work in the land. They invite auditors

for the missionaries, form most important weapons in their hands when they fight the battles of the Lord, and confirm and illustrate discourses which cannot often be repeated to the same audience, and preserve the salutary impressions which have been made by the living voice. They speak to the eyes of those who, from pride, or shame, or fear, or other causes, shut their ears to the hearing of the truth. They do their work in the palace of the prince, and the hut of the peasant. They enter the idol-temple, and find access to the retired abode of the superstitious recluse, infatuated devotee, and misguided student. They follow the pilgrim through all his wanderings ; and they call upon him to turn his face toward Zion, and to advance in his heavenly course. Could all that they effect, with the blessing of God, in exciting inquiry; producing conviction, mitigating and removing prejudice, conveying heavenly instruction, and directing to the true God and Jesus Christ, whom he has sent ; and at the same time the urgent need of them be distinctly recognised, the call to multiply them would appear to every mind, capable of feeling the sympathies of Christian benevolence, to be of the most urgent nature, and meet with a hearty, and affectionate, and determinate, response on the part of those who acknowledge that they are

not their own, but bought with a price, even the precious blood of Christ.

In the view of the circumstances to which I have now adverted, it may not be without interest for you to be informed of what we have actually done in reference to the native press in the Bombay Presidency. We have all, along with the American and English missionaries both of the Established and Dissenting Churches, taken an active part in the translation of the sacred Scriptures, particularly as regards review and criticism; and it was my privilege to act for twelve years as Secretary to the different translation committees of the Bombay Bible Society. Mr Mitchell of Puná has published a Maráthí translation of one of the standards of our Church, the Shorter Catechism, and is the author of two excellent practical tracts which have been most widely circulated. Mr Nesbit is the writer of a tract on the Atonement, one of the best which I have perused; and he has ably reviewed the Bhagawad-Gítá, one of the minor sacred books of the Hindús, and successfully assailed the claims of the Bráhmans, as they are set forth by various authorities. Unitedly, we have taken our part in the preparation of several school-books, and in conducting a native periodical. It has been my lot in the providence of God, to publish, in ad-

dition to five smaller tracts and separate lectures, and numerous articles in periodicals conducted by the natives, and two philological works, extended Expositions of the Hindú, Muhammadan, and Pársí Systems of Religion, as they are contained in their sacred books, and to refute them, and fully to compare and contrast them with Christianity. Some of these works have appeared in various languages, the English, Maráthí, Gujarátí, Hindustání, and Persian, on my own responsibility; and in the Bengali, Hindí, Támul, and Canarese, through the kind exertions of the agents of the Baptist and London Missionary Societies. In this enumeration, I cannot forget our obligations connected with the press to our friends Messrs Cooper and Crawford, who are now conducting their ministrations in this country, and to Dr Stevenson, whose bodily presence still unaccountably lingers with the Establishment. Passing from Bombay to Bengal, I must notice the admirable work of Dr Duff on India and India Missions, published in this country; but which I have seen most profitably perused by the native youth of the land of which it treats. Mr Mackay is the joint author with Dr Hœberlin, of an excellent summary of the Evidences of Christianity intended for native youth. Mr Macdonald has written

several most important and able articles, vindicating the cause of truth and morality both in the eyes of Europeans and Asiatics. At Madras, Mr Anderson and his fellow-labourers have for some time published a small but interesting periodical for circulation among the youth of the country. I may mention, that in reference to the most important of the works which I have enumerated, it has not been found necessary for us to draw on the funds of any public institution. The expository works which I have published, have met with a ready sale not only among our countrymen, but among the natives.

3. We do not read that the Apostles, or the early Christians, were much connected with the *education of youth*, except as it embraced the instruction of their immediate connections. The reason is obvious: they were in general viewed with political and religious jealousy, and visited with violent persecution wherever they sought to establish their influence. The followers of Christ, however, we find from the ecclesiastical histories of different nations, directed their attention to the formation of *schools* for the benefit and conversion of the heathen, as soon as they possessed the power; and their cause, as in our own happy country during the time of the Saxon heptarchy, was

greatly advanced through the instrumentality of such institutions. Their endeavours in this respect ought to be imitated wherever it is practicable, and especially in India, where they can be made with a facility which must appear absolutely astonishing whenever it forms the subject of serious reflection. Notwithstanding the reputed power of the Brâhmans, and their own demand of divine honours, founded on the books which they esteem sacred; notwithstanding the alleged aversion of the Hindûs to form intimate personal connections with those professing a foreign faith, and guided by the custom of a foreign clime; and notwithstanding the jealous vigilance, and rampant bigotry of caste, the most powerful enemy of social and religious improvement in that land, the people around us are willing to commit the education of their children to Christian ministers, and to send them to schools in which they know, that along with other branches of knowledge, the doctrines and precepts of Christ are fully taught, and strenuously inculcated. So much are they inclined to do this, that no Christian schools which are anywhere opened, with a due consideration of the wants of their neighbourhood, and when others of a different character are not provided by our countrymen, are permitted to remain empty; and that petitions

for their increase are constantly pouring in upon those to whom their superintendence is committed. Whether it is a spirit of confidence in their own superstitions, or ignorance of the power of Christianity, or indifference about its success, or a secret desire to see it triumph, which leads the natives to place their offspring under its immediate influence, I am unable precisely to state; but I have no hesitation in saying and insisting, that their readiness to act in this manner, while we practise no deceit, clearly marks out our duty, and declares our solemn responsibility. Childhood is the spring-time of life; and during its favoured hours, every endeavour ought to be made to sow those heavenly seeds, which, by the blessing of God, may spring up, and bring forth abundant fruit to his praise and glory. While we do not our part as Christians, Satan and a corrupted world infallibly do their part, as the enemies of God and the immortal interests of man. When we procrastinate, either evil principles soon develope and strengthen themselves in our sight, or the hand of death prematurely destroys the objects of our concern. We must aim not only at doing good, but doing *all* the good which is in our power. While different systems of education, not in themselves intrinsically evil, are presented to us, we must, as

answerable to God for the best use of our reason and our means, choose that which possesses the attribute of goodness in the greatest degree. While we recognise it as our duty to diffuse knowledge, we must remember that the knowledge of good is to be preferred to the knowledge of evil. While we admit that a sound secular education is to be preferred to an education in the principles of heathenism, which ought in no degree to be encouraged by Christians, we must bear in mind that a sound secular education, combined with that of a Christian character, or rather a Christian education combined with that of a secular character, ought to be the highest, and where practicable to the full extent of our means, as in India, the *sole* object of our patronage. Our duty, both as rulers and as private persons, is clearly marked out by our prerogative and opportunities. We must, as faithful to God and his cause, and cherishing the deepest benevolence to the natives around us, offer them the greatest blessings which we have to bestow. Should any portion of them refuse to accept them on our own terms, we have no right to proffer them on lower terms, while others, in sufficient abundance, are ready to receive them. If we uphold profane instruction, to the disparagement or neglect of religious instruction, we range

ourselves, perhaps unwittingly, on the side of the adversaries of the Lord. Knowledge is power, and if we give power without seeking to associate it with right principle, its first movement may be that of bursting through every religious restraint, and demanding our retirement from those shores, before the great expected fruits of our sovereignty,—the evangelization of the country,—are in any degree apparent. Late occurrences in India have greatly strengthened the opinion which I have now expressed.

With the most important of the proceedings of our different missions in the educational department, the members of this house are well acquainted, as from time to time they have been duly reported to the public. The Institution at Calcutta, founded by Dr Duff, and so admirably conducted by himself and Messrs Mackay, Ewart, Macdonald, and Smith, is a model school and college for the whole of India, for the whole of the East; and the branch schools on the banks of the Ganges are worthy of the parent stem. It is scarcely possible to form too high an estimate of the good which they have accomplished, both directly and indirectly. The Institution founded at Madras by Mr Anderson, and conducted by him and his excellent colleagues, Messrs Johnstone and

Braidwood, I have heard characterized by impartial observers, as probably one of the most remarkable for the amount of its scriptural tuition on the face of the globe. Of the Institution at Bombay, founded by myself, and to which my esteemed brethren Messrs Nesbit and Murray Mitchell are devoting no small share of their energy, it does not become me to say more than that, notwithstanding a powerful combination formed against it by some bigoted natives, solely on account of its spiritual success, and certain disadvantages particularly connected with the want of accommodation, it has highly commended itself both to our countrymen and the natives, as well evinced by the large contributions made in India for erecting for it suitable buildings, and that, as at Calcutta and Madras, God has set his seal upon it by actual conversions. The discovery of mineral treasures in the southern Maráthá country noticed lately before the Royal Asiatic Society, was made by one of its pupils, well instructed both in the works and word of God.* The success of the Institution at Puná, founded by Mr Mitchell, and now under the zealous and efficient care of himself and Mr Aitken, is in one respect the most remarkable which has been exhibited in India. Puná is the heart

* See Journal of the Royal Asiatic Society, vol. vii. p. 204.

of the last important province conquered in the interior of the country. It is the capital of the Maráthás, the only Hindú power that successfully opposed the Musalmáns, and formed in opposition to them a distinct empire; and it is one of the strongest holds of Brahmánism in India. While Government shrunk, for several years, from introducing "any branch" of European science (I use the words of the Commissioner himself) into *their* seminary, the missionaries at once introduced into their institution the most direct Christian instruction, and found all classes of the community, including the Bráhmans themselves, under judicious treatment, ready to receive it, and to profit by it.

Of our Márathí and Gujaráti schools, both in Bombay and Puná, in which many hundred boys are receiving scriptural instruction, comparatively little is known in this country. They form, however, a most important part of the agency which both our judgment and conscience force us to use. It is only the superior classes of society which directly profit by our English Seminaries; and such schools as those to which I allude are imperiously needed by the lower orders. The instruction which they are the means of conveying, though elementary, is not to be despised, for it embraces more than

the first principles of the oracles of God, and forms a good preparation for Christian ministration, and is directly auxiliary both to conviction and conversion. The vernacular languages of a people, I need not tell you, form the readiest key to their hearts. When the Jews at Jerusalem heard Paul address them from the stairs at the castle, in the Hebrew tongue, their native dialect, "they kept the more silence." The schools, moreover, are of the greatest use to our higher seminary, as we draw from them many of our pupils, who, in the want of them, would commence the study of English after their minds have been polluted by heathen tuition. I must not be misunderstood while making these remarks. The study of English I hold to be absolutely necessary, by all in whose behalf it is desired to unlock the stores of theological and general knowledge. From none of the eloquent and memorable representations of Dr Duff on this subject, do I express the slightest dissent.

The success of our female schools calls for unlimited gratitude to God. The whole matter, however, is one the elucidation of which would require a separate address.

I cannot leave the school department of our work without noticing the gratifying fact, that, in Bombay at least, we have been able, to a con-

siderable extent, to supplement the educational institutions of the government. Their pupils have been among not the least interested auditors at our evening lectures, both scientific and theological; and with many of them we are permitted to hold the freest private intercourse. We owe much to the friendship of their professors, and particularly of Messrs Henderson, Bell, and Eisdale, who are among our best friends, and never prevent their pupils from repairing to our residences.*

4. I need not recall to your minds what was done by the Apostles, in reference to the *formation of Christian churches* in the different countries which they visited. Through the favour of God upon us, I must mention, however, that we have founded native churches, both at Bombay and Punâ. Though small, they are important, for the maintenance of both Christian communion, and Christian discipline, and the exhibition of the Christian character to the unconverted. Their members have been brought to the knowledge and profession of the truth in different circumstances, in connection with each of the varieties of agency which we employ; and this fact forms a mighty en-

* Mr Henderson, one of the friends above mentioned, has lately left the service of the Bombay government, and most disinterestedly joined that of the Free Church Mission.

couragement for us to sow beside all waters. Some affecting instances have followed the simple preaching of the word, and some, the perusal of books. Perhaps the most striking, however, all things considered, have been those which have taken place in connection with our educational institution. Never did I feel my own faith in the power of the gospel so strengthened, as when I observed two tender youths, under the influence of love to the Saviour, forfeit all that was dear to them on earth,—the fellowship of parent, spouse, child, guardian, and friend, endure the loss of all their worldly property, expose themselves to the insults and assaults of an excited mob, to the imminent peril of their lives, and encounter the scrutiny of protracted and searching legal proceedings, directed by the counsels of an infuriated Panchâyat or Sanhedrim. Sir, those around me in this honoured court have of late made great sacrifices, and overcome no ordinary temptations ; but the places of some of us even might have been empty this day, had we been required to part for ever with father, and mother, and wife, and children, and sisters, as well as houses, land, and wealth, for the sake of Christ. Several of the cases of conversion, both at Calcutta and Madras, have been similar to those to which I have alluded, and like them will

undoubtedly be recorded in the history of the christianization of India.

5. The Apostles of Christ were careful about the appointment of a *native ministry* in all the countries to which they carried the Gospel. "The things that thou hast heard by me, among many witnesses," says Paul to Timothy, "the same commit thou unto faithful men, who shall be able to teach others also." "For this cause," says he to Titus, "left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city as I had appointed thee." In every land of the globe, and especially in a country of such unmeasureable magnitude as India, and so remote from the churches which seek its conversion, we must imitate the apostolic example in the particular to which I have now alluded. Native preachers are as imperiously needed for the evangelization of this great continent, as native soldiers are required to co-operate with the European troops for the preservation of its peace. For the due qualification of them, we require educational institutions, affording instruction in the different branches of knowledge with which it is desirable they should be acquainted. When the Old Testament Church enjoyed the favour of inspiration, there were schools of the prophets, on the sons of whom

the Spirit of God in due time descended. Something corresponding with them is not less needed in this our day; and something corresponding with them is to be found in our Institutions, which I have already brought under your notice but in their general educational aspect. At each of these seminaries, there are several ingenuous and promising youths, who have witnessed a good confession before many witnesses, in the course of receiving education for the Christian ministry in all the necessary branches of human and divine knowledge. Associated with so many general students as are their companions, they conduct their studies under a sympathy which is greatly beneficial to their progress. In this respect they have advantages which are not everywhere to be obtained in India; for most of the theological students connected with most missions, as far as I know, are isolated from the youth of their own age, and thus deprived of very important motives to exertion, and prevented from acquiring that knowledge of the world which would greatly aid them in their adaptation of divine truth to the varying circumstances of their fellow-men. At the same time, residing with the mission families, they have every Christian care taken of them in private, and enjoy to them the unspeakable privilege of Christian

fellowship and paternal direction. Great things may be expected from them when in due time they come forth as able ministers of the New Testament. Though they will encounter peculiar trials when labouring among their countrymen, they will enjoy peculiar facilities in their work, in their thorough acquaintance with the native languages and customs, and their perfect adaptation to the climate of the regions of the sun.

The operations which I have now briefly noticed, you will agree with me in thinking, are conducted in a country supereminently deserving of our attention. Laying all romance aside, and forming a rigid and sober judgment, we must declare, that India, whether viewed in reference to the immensity of its population, the greatness of its apostasy from God, the facilities for evangelical operation which it presents, the claims which it has on our benevolence as subject to our own sway, and the influence which it exercises over the whole of Asia, is beyond all compare the most inviting field for missionary effort on the face of the globe. On looking at the particular stations which we already occupy in that country, I cannot but think that we have enjoyed the special favour of God in reference to their selection. A perusal of the Acts of the Apostles

will shew that the first efforts of the divinely inspired servants of Christ, were directed to cities and towns, which, for good or for evil, have an incalculable influence on the surrounding territories; and a little attention to Church History will shew that in cities and towns Christianity received its first establishment, the word pagan, or villager, having remained for a long time synonymous with heathen. All the cities which we already occupy as central missionary stations,—and be it observed it is only as such that I speak of them, for I plead for an immediate pervasion of every province by the word of God,—must appear of overwhelming interest when their situation and circumstances are adverted to. Calcutta is the capital of Bengal, and the first town of the grand Gangetic valley, which in reference to its population and resources, has no parallel in any region of the earth with which we are acquainted; and I have no doubt that the gospel will radiate from it to the banks of the Brahmáputra, and all the countries through which that mighty river flows. Madras commands the southern peninsula of India through all its extent. Bombay and Puná are the most important positions in the Maráthá country, the stronghold of Brâhmanism, the province in which the Hindú spirit till of late proved the most power-

ful and determined, and where it has displayed its energy by those systematic defences of its principles, and assaults on Christianity, which called forth the two Exposures of Hinduism from my own pen, to which I have already alluded. To Bombay and its neighbourhood, have come the great subsisting body of the adherents to Zoroastrianism, to see the system of delusion to which they are attached, slain before the Lord. Bombay is, all things considered, the greatest commercial emporium in the East, and in constant communication with the shores of the African continent, the African Islands, Arabia, Persia, and other countries forming the empire of Muhammadism,—countries to which we have sent from it hundreds of copies of the Scriptures, and, from first to last, thousands of tracts, in various languages, and from all of which we have had from time to time pupils in our principal Institution. On my leaving Bombay, I brought with me to 'Aden, on their way to their native country Abyssinia, two most interesting youths who had resided under my roof for nearly five years, and who left our seminary most worthy members of our own Christian communion, and ardently longing to disseminate Christian light among the benighted churches of Tigré and Shoa.*

* For notices of these interesting youths, see Author's work on the Lands of the Bible, vol. ii. p. 537–543.

On the same occasion, one of our pupils, an Armenian, to all appearance a converted man, took his departure to his native town, Julfah in Persia. Another of our pupils, a Persian munshí, who had solicited baptism from my own hands, but with whom I was not altogether satisfied, though I was not disposed to place him beyond the pale of charity, was baptized by the chaplain of one of Her Majesty's vessels of war lying off Beirút. This individual, I regret to say, has been driven to madness by the persecutions of the Musalmáns. I found him, however, when I was in Syria, singing the praises of Christ, even during the aberrations of his mind,—a sight to me the most affecting. I had an opportunity for a few months of instructing two of the young chiefs of Henzuan, one of the Comoro Islands. Kátiáwár, where Mr Glasgow and our other Irish brethren, who are endeared to us as members of our own body, are labouring with great zeal and ability, is the most important settled province on the banks of the Indus, the river from which India derives its name; and I have no doubt that our friends there, with our esteemed American Presbyterian brethren on the confines of the Panjáb, will, in the course of a few years, find openings for their labours through the whole of the north of India, and for extending their influence to the great

plateau of Asia. The prospects which are before us in reference to our geographical distribution, it will be seen on this glance at it, are glorious indeed. Only one matter of regret we have connected with the points at which we seek to assault the empire of Satan, and that is, that hitherto we have not occupied a position in the *centre of India.* The occasion of the regret which I feel on this subject does now, in the gracious providence of God, bid fair to be dispelled. The munificent offer of £2500, made to us by a Christian friend in India, has particularly called our attention to that interesting region ; and all our inquiries respecting the locality have increased our eagerness to enter it as heralds of the blessed gospel of peace. The statement which has been drawn up respecting it, I am happy to say, has commended itself to your Committee ; and if the pecuniary means be forthcoming, as is most confidently expected they will be, the station of Nágpur, nearly equidistant from Bombay, Madras, and Calcutta, and where the co-operation of the three missions already established will be exhibited, will be immediately occupied. From it the gospel, we trust, will radiate in all directions, particularly among the simple and unsophisticated aboriginal tribes of India, who as yet have scarcely, or not at all, succumbed to the

heavy and degrading load of Brâhmanism, and who, though greatly depressed in their circumstances, may enter into the kingdom of heaven, when their more self-righteous neighbours are excluded.

Before I press on your attention one or two specific requests, I think it right to mention, that, did our time permit, I should particularly notice the labours of the various denominations of Evangelical Christians engaged, like ourselves, in the great work of propagating Christianity in India. It is impossible, however, for me to do more than intimate the brotherly feelings which we cherish toward them. I allude to the agents of the Church of England, London, Baptist, Wesleyan, and American, and German Societies. We view them not as rivals, but as friends and fellow-soldiers of the cross. Few names are dearer to my heart than those of Graves, Fyvie, Taylor, Beynon, Candy, Farrer, Dixon, Allan, and Valentine, and those of their junior associates with whom I have often been called to maintain the most pleasing fellowship in the work of the Lord. They are now bearing the burden and heat of the day; and the time is coming when, as good and faithful servants, they will be welcomed to the joy of their Lord.

The special requests which I have now to

make of you and the Christian people of this country, will not, I am sure, be neglected because of their simplicity. I submit them with humility, but with all the earnestness which a deep-felt consciousness of want suggests.

1. And, in the first place, I most anxiously solicit a greater abounding in *prayer* for the spread of the gospel in India, and throughout the whole world. We missionaries ourselves stand greatly in need of the supplications of the Lord's people; for, in a spiritual point of view, we dwell in a dry and thirsty land, and are exposed to great temptations, having fears without and fightings within, and occupy situations the most fearfully responsible to which ministers of the word of God can be called. Our converts need them, for they require peculiar illumination, guidance, strength and purification. The unconverted whom we address need them, for neither the preaching nor teaching of the word can of themselves be effectual to the salvation of the soul. The exertions of man, however abundant, however judicious, however scriptural, and however persevering, are nothing without the divine blessing. The untiring hand of a Paul may plant, and the streams of the eloquence of an Apollos may water, but God only can give the increase. When the Lord, by the mouth of Ezekiel, had

distinctly promised to the captive Jews restoration to the land of their nativity, and assured them of the enjoyment of his favour in the reception of unspeakably precious blessings, he added, as a solemn call to their supplications, "I will yet for this be inquired of by the house of Israel, to do it for them." The glory of God is specially displayed in the conversion and salvation of men, and for this glory believers, who are all "priests unto God," must anxiously look, and for this glory they ought most anxiously to entreat. Even when most assured of the final triumph of divine truth, they must imitate the example of the prophets of old, who, even when they sang in joyous strains of the coming splendour of the church, were led to exclaim, in the fervour of devotion, "For Zion's sake will I not hold my peace, and for Jerusalem's sake will I not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." "O that thou wouldst rend the heavens, that thou wouldst come down, that the mountains would flow down at thy presence." In the model of prayer furnished by Christ to his disciples, we find one half of the petitions directed to the advancement of the honour of God in this sinful world,—"Hallowed be thy name: thy kingdom come: thy will be done in earth,

as it is done in heaven." The apostles formed all their plans, and entered on all their enterprises in the spirit and practice of prayer; and on no aid which they received in their labours, do they lay so much stress, as on the prayers of their disciples. Hear what the venerable Apostle of the Gentiles says on this subject, "Continue in prayer, and watch in the same, with thanksgiving; withal praying for us, that God would open to us a door of utterance, to speak the mystery of Christ, for which I am also in bonds; that I may make it manifest, as I ought to speak." "Brethren, pray for us, that the word of the Lord may have free course and be glorified, even as it is with you; and that we may be delivered from unreasonable and wicked men, for all men have not faith." "Pray for us, for we trust that we have a good conscience, in all things desiring to live honestly. But I beseech you rather to do this, that I may be restored to you the sooner." In the view of these examples and commands, and of our wants in India, I implore you to support us by your prayers. Pray for us in the closet, the social circle, and the public assembly. Appoint times and seasons for prayer in our behalf, or bear us on your hearts before the Lord at your monthly and weekly congregational meetings.

Give God no rest till he establish the kingdom of his Son throughout the world.

2. My second request of you is, that you do all in your power to excite a spirit of *Christian liberality* in behalf of India, throughout the length and breadth of the land. It has been computed that the Jews, through the medium of tithes and offerings, and sacrifices, and the appropriation of their time to journeyings to Jerusalem, and observance of their festivals, and their devoting their land to years of Sabbatism, appropriated about one *third* of what was, or might have been their income, to God. Our obligations to divine grace are not less than theirs; and it becomes us to inscribe "Holiness to the Lord" on all our possessions, to retain them or part with them, solely for the advancement of the divine praise. The example of the early Christians at Jerusalem in seasons of difficulty and danger, is not that of those who exceeded their duty. Paul, whose meek independence was unquestionable, commended the Philippians, because they sent once and again to his necessity when he was at Thessalonica. "Beloved," says John, "thou doest faithfully whatsoever thou doest to the brethren and to strangers, who have borne witness of thy charity before the church; whom if thou bring forward on their journey, after a godly

sort, thou shalt do well; because that for his name sake, they went forth, taking nothing of the Gentiles. We ought, therefore, to receive such." I augur well for the cause of Christian effort, from what has lately taken place in this land. The last few months have witnessed unexampled Christian charity in Scotland, in behalf of this church, now more than ever established in the hearts of the Scottish people. What has been done in this respect, has been everywhere accompanied with the fulfilment of the saying that is written, "It is more blessed to give than receive." By thousands and tens of thousands, it has been seen and felt, that there are joys in benevolence and beneficence, far beyond all that the world can give, or take away. The offerings presented at the foot of the cross, have been followed by delights infinitely surpassing those which the most costly offerings presented at the shrine of fashion and worldly honour have ever produced. A great duty has been discharged, though not on the part of all according to the demands of the grace of God, yet in the judgment of man to an extent which has absolutely astonished the enemies of the freedom of the Church. Shall these enemies have occasion to say, that the effort which has been made, is a partial, exclusive, and all-exhausting effort, which leaves no power for ex-

tended action? Are the people of Scotland, by whom and for whom the Lord has done so great things at home, to signalize themselves on this memorable occasion, by the small things which they shall do abroad? No, the sense of Christian duty and deference to the will of Christ, under which they have acted, forbids the thought. Their Christian love grasps not only the mountains and dales of Caledonia, but the most distant regions of the earth. They well know that the discharge of one duty makes no atonement for the neglect of another. The benevolent affections, like all the other affections, under the grace of the Spirit, gather strength by exercise. I am persuaded that the collections about to be made in all our churches will evince the correctness of this belief. Let our claims and wants be borne in mind in all their specialty and amplitude, and they will be supplied. The whole burden of sustaining our present Indian missions devolves upon the Free Church; and though I am a missionary myself, I have no hesitation in declaring that it is an honourable, nay an ornamental burden, which the remnant of the church, now forming the establishment,—to its credit be it spoken,—would be willing to purchase at a large pecuniary cost. Every Christian man throughout the country will be held

as giving his vote, through the amount of his contributions, on the solemn question of our advance or non-advance to the centre of India, from which a most powerful cry has reached our ears. May God grant that it may be that of mercy to the perishing!

3. My third request of you is, that you furnish us immediately with more *men* for carrying on the work of the Lord, which has been so auspiciously begun. Another missionary, and one of no ordinary qualifications,—is imperiously needed at Bombay, to aid in sustaining our present work. Having been called myself to labour for seven years alone at that station, I can well sympathize with those who attempt great movements by an inadequate agency. Men are required for the contemplated mission at Nágpur. All our missions will, ere long, require to be strengthened. Our countrymen adhering to the Free Church will demand a ministry of their own from our Colonial Committee; and by some of the most influential of their number we have already been asked to bear their wants in mind. Though we expect great things indeed from a native agency, and daily and hourly pray and labour that it may be speedily furnished to a large extent, yet a more extended European agency in our missions is absolutely needed. We need European

missionaries to conduct the primary evangelistic work, through the blessing of God upon which those converts are to be made from whom candidates for the sacred ministry are to be selected. We need European missionaries to teach and train these candidates. We need European missionaries to shew them the example of an apostolic ministration in all its amplitude, and with all its laboriousness, prayerfulness, self-denial, and enterprize. And shall few or no men be found full of faith and the Holy Ghost, and duly qualified by human learning, to come to the help of the Lord, to the help of the Lord against the mighty, in India? Ye students of theology, and preachers and ministers of the divine word, answer ye the question! Answer it in the solitude of your closets, as before the all-pervading Spirit of the Lord. Answer it after surveying India in all its darkness, idolatry, impurity, and blood. Answer it in the view of the great pit which is there opened and which leads to hell. Answer it in the view of the exalted Saviour, whose bowels of compassion still yearn over an apostate world, and whose soul now travails in ceaseless intercession above, as it did of old in unspeakable suffering and agony below, for the objects of his redemption out of every kindred and country and tongue and nation. Come

cheerfully forward as volunteers, and wait not the authoritative call of the church. Anticipate even the contributions and assistance of the Lord's people, as did the apostles and evangelists of the New Testament. Let your aversion to expatriation, and your apprehensions about an uncongenial clime, and your dread of having to do with a people of a strange countenance and a strange tongue, be counterbalanced by the infinitely precious promises, "My grace is sufficient for thee;" "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake, shall receive an hundredfold, and shall inherit eternal life." Look to the votaries of wealth and of honour ready to brave the terrors of every clime, and to endure perils from every foe; and show to them that the soldiers of the cross can even surpass them in enduring hardness. Perhaps an humble testimony from flesh and blood like your own and pertaining to your own day, may have its influence with you to a certain extent. My own residence in India and the East, extending to a period of fifteen years, has been one of arduous duty and peculiar trial. Many a weary hour have I spent in the endeavour to acquire such a knowledge of the living and dead languages of Asia, as the work to which I was called, seemed to render neces-

sary or desirable. Many a night have I spent in agony of soul, seeking an acquaintance with the great systems of delusion and superstition which have so long exercised their destructive sway over the fairest and most extensive portions of the globe. Many a weary journey have I taken through populous districts, and unfrequented wilds and deadly forests, conveying the glad tidings of salvation to the perishing sons and daughters of India. Often have I been ready to sink under the study requisite for the combat with error through the medium of the press. Wearied to utter exhaustion have I often been by the work of forming, and superintending, and teaching in schools and seminaries. I have learnt to some extent what the care of an infant church is in a heathen land. I have encountered the tumult of the people without, and the wiles of the Sanhedrim within; and have more than once been brought before the judges of the earth for the name of Christ. Faint and sore-broken, I have stood before the dying couch of wife, and child, and sister, and friend dear to me as my own soul. I myself have been in "deaths oft," my life having been frequently despaired of, or well nigh despaired of, by the most eminent physicians. And yet here I am, in the good providence of God this day, a monument of the divine mercy and goodness,

which it becomes me in this assembly of the saints devoutly to acknowledge, and which I now acknowledge. To the praise of God's grace, I must declare, that I have not found one of God's promises to fail. The hours of my greatest suffering have been the hours of my greatest spiritual enjoyment. God I have found to be a very present help in every time of need. I have found the privilege of ministering in India, in the break of the day of its moral renovation, to be great, unspeakably great. With many Christian friends, raised up in the good providence of God to be my companions in the Christian pilgrimage and Christian warfare, including my own children in the faith, I have been enabled to take sweet counsel, and found their fellowship an unspeakable consolation. From my countrymen in general I have met with support and encouragement to a degree which I cannot rightly acknowledge. In the view of the dissipation of error and prejudice among the people, and particularly the rising generation, I have been transported. India is endeared to me by a thousand tender ties and associations. There I left my heart, and there, if God spare me again to reach the land of my adoption, may my ashes rest, till I hear the trump of God. Come ye with me,—I can say, in the name of God, to many around me,—and

the Lord will do you good, for the Lord hath spoken good concerning his servants.

Moderator and respected Christian friends, I must conclude, for my strength and your time are alike gone. In doing this, allow me to say, that I look for much when I advert to the circumstances in which you are now met together, and to the presence of those around you. In a tract put forth by the Church of Scotland nearly two hundred years ago,—in the year 1647,—the highest object of a Synod, even an Œcumenical Synod of orthodox churches, is stated to be the defence and propagation of the gospel. "Surely it is to be wished," it is said in the Hundred and Eleven Propositions, "that for defending the orthodox faith, both against popery and other heresies, as *also for propagating it to those that are without*, especially the Jews, a more strait and more firm consociation may be entered into. For the unanimity of all the churches as in evil 'tis of all things most hurtful, so on the contrary side, in good it is most pleasant, most profitable, and most effectual." In my letter of adherence to this Free Church I have thus remarked:—"It was a question in Christian economics, which arose in connection with missions to the Gentile world, which gave rise to the first Synod of the Christian Church which was ever held; and the pro-

pagation of the gospel throughout the world is the grand duty of the Church. Freed as the ministers and elders of the Protesting Church of Scotland now are, from many embarrassments which restrained their action, and from many exhausting contests for the independence and purity of the Church, and the rights and privileges of its members, which they were compelled to wage, they will be enabled, it is to be hoped, to devote themselves to the discharge of this duty with a power of united counsel and energy of devotedness hitherto unexampled, and for the effective operation of which our form of Church Government is so favourable. I indulge the hope that they will not only maintain and strengthen, but multiply our posts in our great and wondrous empire in the East, and extend their benevolent regard to other regions of the earth on which the Sun of Righteousness has not yet arisen with healing under his wings." The hope which I have thus expressed, will, I doubt not, be fulfilled. The Evangelical and Free Church of a God-fearing people, I firmly believe, will, under the blessing of Him who hath on his vesture and on his thigh a name written, KING OF KINGS AND LORD OF LORDS, grow and flourish, and send forth its boughs to the ends of the earth, which, like those of India's own Banyan tree, shall

themselves take root and grow, and exemplify the wonder of the East to the people of the West, *Quot rami tot arbores.* Now, more than ever, we may expect the fulfilment of the anticipation of that illustrious man of God, Dr Cotton Mather of America:—"In the mean time, North Britain will be distinguished (pardon me, if I use the term Goshenized) by irradiations from heaven upon it of such a tendency. There will be found a set of excellent men in that reformed and renowned Church of Scotland, with whom the most refined and extensive essays to do good will become so natural that the whole world will fare the better for them." For grace to act, according to our duty and our privileges—according to the utmost capabilities of the Church and the wants of the world—let us look to God; and in his great loving kindness he may not only exhibit us as the monuments of his mercy, but use us as the instruments of his praise. Let the whole earth be filled with his glory. Amen.

IV. THE BRITISH SOVEREIGNTY IN INDIA: A SERMON.*

"Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut: I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: and I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel. For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me..... That they may know from the rising of the sun, and from the west, that there is none beside me. I am the Lord, and there is none else.....I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith the Lord of Hosts."—ISAIAH xlv. 1–4, 6, 13.

THE believer in divine revelation, stands on high vantage ground when he contemplates the moral providence of God. He knows that all the events which take place in the theatre of the world, whether considered singly, or as

* Preached in behalf of the Bombay Auxiliary Scottish Missionary Society, in St Andrew's Church, on Sabbath the 8th November 1835.

forming a part of a grand series leading to most important issues, and conspiring together for the display of the divine glory, majesty, sovereignty, holiness, and grace, to created intelligences, are appointed, arranged, and directed by Him who doeth according to his will in the armies of heaven, and among the inhabitants of the earth. While he acknowledges that God's ways are unsearchable in many of their relations, he knows that they are holy, just, and good, and characterised by all that excellency which is essential to the divine nature. He beholds in them such astonishing displays of wisdom, as raise his soul in holy admiration; such wonderful acts of omnipotence, as fill him with reverence and awe; such innumerable proofs of goodness, as affect him with unfeigned gratitude; and such undoubted tokens of faithfulness, as command his highest confidence. He beholds God judging the people righteously, and governing the nations upon the earth, saving the children of the needy, and breaking in pieces the oppressor. He sees him frustrating the tokens of the liars, and making diviners mad, turning wise men backward, and making their knowledge foolish. He perceives that all the dispensations of God are intimately connected with the Church of the Saviour; and that it is for it God makes bare his holy arm

in the sight of the nations, and controls and directs the counsels and efforts of the people and their rulers. He judges according to the immutable promises of the divine word, and not according to the changing appearances of present circumstances. He refers every event to revealed principles; and he views even what appears most untoward, to be in perfect accordance with the divine purposes. He is assured that God can bring light out of darkness, strength out of weakness, and order out of confusion; and that he can, and even does, make the wrath of man to praise him, as well as restrain the remainder of his wrath. God's supremacy, both as it respects the direction of affairs throughout the universe, and the manifestation of his own character, ought ever by him to be devoutly acknowledged, as far as both past experience and present expectations are concerned.

These observations are in strict harmony with the chapter which I have this day read, and in which we find God instructing his church, by a discourse to Cyrus, long before that monarch had appeared. He calls in it those whom Isaiah addressed, and the succeeding generations who were to be most intimately connected with the events to which he refers, and Cyrus himself, and even us who live in the present

day, to mark and admire his providence, and to make of it a suitable improvement. In elucidation of the portions which we have chosen as our text, we shall briefly consider the divine dealings with Cyrus adverted to, and their actual results; and, with a view to an application of these subjects to ourselves, trace certain analogies and comparisons between the elevation of the Medo-Persian monarch, and our acquisition of sovereignty in India, and point out the corresponding duties which this sovereignty renders it imperative on us to perform.

1. God's providential dealings with Cyrus were, in many respects, marked and wonderful. One hundred and sixty years before his appearance, he formed the subject of a minute prophecy, in which his name is mentioned, suitable instructions are conveyed to him, his victories, and the means by which they were to be achieved, are specified, and some of the most important transactions which were to follow are enumerated. At this time, the people whom, in the first instance, he afterwards headed, were undistinguished among the tribes of men, rude, uncivilized, and nomadic. His birth took place among them at the time appointed. His early life is involved in clouds of fable so dense, that it is in vain to attempt to dissipate them; but we, perhaps, do not err when we state that his

education and early adventures were so ordered as to prepare him for the part which he was afterwards to act. At the time when God called him to be the instrument of his vengeance on the haughty and wicked Babylon, he was an idolater, a polytheist, and, like the Pársís of the present day, a believer in the existence of a good and an evil principle. This is evident from the manner in which he is addressed :— "I have surnamed thee, though thou hast not known me. I am the Lord, and there is none else. I form the light (the reputed product of Hormazd), and create darkness (the reputed product of Ahriman). I make peace and create evil, (punitive and corrective). I the Lord do all these things." That his agency might become effective to the extent which was required in the counsels of heaven, he first, and probably by stratagem on his part, acquired the leadership of the Persians, and was afterwards raised to the command of the united forces both of them, and the more powerful Medes, and their numerous allies, spoken of by the prophet Jeremiah as the "kingdoms of Ararat, Minni, and Aschenaz," "an assembly of great nations from the north country;" and by Xenophon, the Greek historian, as the Armenians, Phrygians, and other tribes (answering to the description of the prophet) which Cyrus had, in the first

instance, vanquished, and afterwards gained over by favour to the willing support of his cause. He marched his forces to the devoted city; and "they camped against it, round about. They put themselves in array against Babylon." At this time, as for a long period previous, she was the "glory of kingdoms, the beauty of the Chaldee's excellency." Her walls, broad, lofty, and extensive, with their numerous towers and brazen gates, formed probably the strongest bulwarks ever erected by art; and the majestic river Euphrates, which flowed by their side, or filled the ditches which surrounded them, gave them every natural advantage. Her streets and squares, unequalled for their regularity and extent, and the grandeur of their mansions; her temple of Belus, half a mile in circumference, and a furlong in height; her magnificent palaces and hanging gardens; her artificial lakes and canals; and her stupendous bridges, formed the wonder of the ancient world; and the description of them at this day excites within us feelings of mysterious awe. She was altogether undismayed by the approach of her confederated adversaries. She was "given to pleasures, dwelling carelessly, and saying in her heart, I am, and none else besides me; I shall not sit as a widow, neither shall I know the loss of children." "God's device against her, however, was to

destroy her." Trenches were dug around her, towers were erected, and the forces of her foes were so distributed, that none of her people might escape. Her sons, as prophesied respecting her, "forebore to fight." In vain were all attempts made to provoke their honour, and defy their courage. She trusted in her outward defences, and in her internal supplies, which were said to be sufficient for a twenty years' support of her inhabitants. Cyrus, after an ineffectual attempt of two years to rouse her to action, became greatly incensed, and prompted by that spirit of wisdom and ingenuity with which he was endowed, determined to make the attempt to turn the course of the river. God, "who saith to the deep, Be dry," prospered his efforts. His progress was unobserved, and unresisted; and the hour of the fall of Babylon arrived. Cyrus made the assault upon it, when, during the celebration of one of its annual festivals, it was devoted to feasting and debauchery and revelry, and when "the gates," leading from the river to the city, which might have offered some impediment "were not shut;" and he had possession of it before it could rally its forces. Its king, under the sudden consternation into which he was thrown, and with a desire to obtain information respecting the tumult which was raging, according to the pre-

cise word of the prophecy, opened the two-leaved gates of his palace, and admitted the destroyers; and he and those who were with him immediately perished. "A snare was thus laid for Babylon—it was taken, and it was not aware; it was found and also caught, for it had sinned against the Lord." Cyrus, who had commenced his military career with a small army, got the accomplishment of his utmost desires of victory, and acquisition. "God gave him the treasures of darkness, and hidden riches of secret places," and constituted him the founder of one of the most powerful empires known in history.

II. Striking were thus the providential dealings of God toward Cyrus. They, no doubt, excited wonder and astonishment in the minds of those who beheld them; but their results did not terminate with these emotions. They were intended by God for the accomplishment of the most important purposes. This is a conclusion which the simplest knowledge of them, when viewed in reference to the general course of God's providence, leads us to form; and it is a conclusion to which we are led by the express and unerring statements of the word of God. These statements shew us that God, through his remarkable interpositions, led Cy-

rus to the knowledge of himself; that through them, and the consequent actings of Cyrus in connection with them, he revealed himself from the rising of the sun to its going down; that he constituted Cyrus the deliverer of his oppressed people; and that he employed the agency of his authority and resources, in the rebuilding of Jerusalem and the temple, with which the interests of the ancient church were so intimately connected.

To what extent Cyrus attained to the knowledge of the true God, we are unable precisely to state. If the prophecy of Isaiah was ever shewn to him, and this appears exceedingly probable when the express mention of his name, and the interest with which it would be regarded by the captive Jews, are considered, it could not fail emphatically to arrest his attention, and communicate to him the most important information. Nothing is more likely, than that it was its declarations, together with the reflections to which it gave rise connected with God's providential dealings with himself, which led him in his proclamation, recorded in the first chapter of Ezra, to declare, that "the Lord God of heaven had given him all the nations of the earth," and that "*He* is the God which is in Jerusalem." Whether his knowledge became instrumental or not to his personal sal-

vation, and history does by no means warrant us to come to a definite conclusion on the subject, it was such as vastly to increase his responsibility in the sight of God, and to direct his judgment in most important public arrangements. Through it, in consequence, God was glorified, and the intimations of the prophet respecting it fulfilled.

The discoveries of God, through his dealings with Cyrus, however, were not confined to himself. They had a range of exceeding latitude, and shewed that these dealings were appointed to lead men to "know from the rising of the sun, and from the West, that there is none beside Jehovah." They could not fail to be most instructive to all who would make them the subject of consideration; and especially to God's ancient people, who, long previous to their occurrence, had been favoured with a divine commentary upon them, and whose temporal and eternal destinies were so intimately connected with them. Even at this present day, their history, compared with the prophecies announcing them, forms, throughout the world, one of the most striking evidences of our holy faith, and leads to the conversion of many a soul. Till time shall be no more, it will stand in the same relation, and produce similar effects, among people of every kindred and country, and tongue and nation.

But we are called by our text to notice more particularly the direct results of the elevation and success of Cyrus as connected with the Jews. "For Jacob my servant's sake," said the Lord, "and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me." At the time when he proved victorious, the people of God were captives in the Babylonian territories, labouring under the greatest religious privations, and subjected to harsh and cruel oppression. Cyrus, knowing that their God had fought for him, determined to liberate them without price, or exaction, or reward of any kind whatever. He proclaimed to them a general freedom, encouraged them to return to their native country, afforded them every protection necessary for their journey, gave them the means of settling comfortably in their own land, allowed all that were about them to "strengthen their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things," restored the sacred utensils which had been abstracted from Jerusalem and the temple by Nebuchadnezzar, and gave orders for the rebuilding of the house of God, which had long lain in ruins.* The decree on this last point ran in these words: "Let the

* Ezra, chap. i.

house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid; the height thereof threescore cubits, and the breadth thereof threescore cubits; with three rows of great stones, and a row of new timber; and let the expenses be given out of the king's house."* Though attempts were made by the adversaries of the Jews to defeat his purposes, they ultimately proved unsuccessful. Darius, his successor, when his attention was directed to the preceding decree of Cyrus, instead of throwing impediments in the way of the fulfilment of the pious desires of the Jews, decreed that "of the king's goods, even of the tribute beyond the river, forthwith expenses be given unto these men that they be not hindered."† Jealous as the Jews were required to be, and jealous as they actually were, of interference with their church, they prized the assistance and liberality of the Persian kings, which God, in his providence, had proffered to them, when that assistance and liberality required them to forego none of the principles established by God for the regulation of their economy. "The children of Israel, which were come out of captivity, and all such as had separated themselves unto them from the filthiness of the heathen

* Ezra vi. 3, 4. † Ezra vi. 8.

of the land," after they had "builded and prospered," "did eat and kept the feast of unleavened bread seven days with joy: for the Lord had made them joyful, and turned the heart of the king of Assyria unto them, to strengthen their hands in the work of the house of God, the God of Israel."* Thus was confirmed the word of God's servant, and performed the counsel of his messengers. Thus did the kings of Persia, however mixed might be their motives and intentions, prove the "ministers of God for good." Thus was God's glory manifested, and the welfare of his church promoted and advanced.

III. Of God's providential dealings with Cyrus, and the record of their results, an important improvement may be made. They illustrate the principles by which the general providence of God was conducted in the ages that are past, and by which, as He is the same yesterday, to-day, and for ever, it is still regulated. It is God who, to the present hour, raiseth up, and casteth down, and it is the "Most High who ruleth in the kingdom of men, and giveth it to whomsoever he will." He solemnly calls upon us to mark his doings among the nations, as well as to view his hand

* Ezra vi. 21, 22.

in the visible works of creation around us. He particularly calls upon us to notice the events with which we, and our country, are most intimately connected; to study them with attention and interest; to mark the wisdom and grace displayed in connection with them; and to derive from them all the instruction which they are intended to communicate. What then, let me ask, have been the general characteristics of his dealings with us, in regard to our acquisition of sovereignty in the great land in which we now dwell; and what are the duties to which our sense of this responsibility prompts us?

We have not an inspired comment on the history of India, to guide us in our inquiries on these subjects; but there are many facts respecting them so palpable, and so obviously referable to divinely established principles, that we can scarcely fail to draw from them right conclusions.

It appears, from the universal record of history, that India, from time immemorial, has been conceived to be a country boundless in its wealth and luxuries; and consequently it has been an object of envy and of covetousness, to the different nations of the earth. Darius Hystaspes, on receiving a report of it from Scylax of Caryandra, who had navigated the

Indus, was fired with the lust of its riches, and lawlessly conquered its northern provinces. It was in order to get possession of it, and to wield its resources, and not from any national provocation, or from any philanthropic desire to benefit its inhabitants, that the Macedonian hero, urged his forces to its north-western borders; and he experienced the greatest disappointment, when, from the discouragement of his troops, and the opposition of its then powerful tribes, he prepared to abandon it, and surrendered his partial acquisitions to one of his generals. The mixed Bactrians, from the love of its riches, encroached on some of its most valuable territories, and, as it appears from discoveries in antiquities which have been lately made, settled in it for several centuries. If the Romans, Egyptians, Venetians, Genoese, and others were, in after times, content to satisfy themselves with the profits of its trade, it was because they had not power adequate to its subjugation. The love of gain, more than the dictates of the Kurán respecting the overthrow of infidels, urged the Musalmáns to their conquest in this region of the world, and the final establishment of their empire. The Portuguese, the first of the European powers who discovered the passage by the Cape, though, in the first instance, they aimed at the commerce

of the East, which they sought to engross, soon panted for territory, and proceeded unjustly to acquire it. The Dutch were their close imitators in this respect, for it was early observed of them, that they here paid ten times more attention to revenue than to trade. The English, alone, be it observed, at the commencement of their enterprize, disclaimed, and that sincerely, all idea of conquest. They were generally content, as a nation, with the commercial factories of chartered associations, and the gains which resulted from them. It was to protect these factories, and to avenge insults which had been perpetrated against them, that they first took up arms. When victory gave possession of a large portion of the country, they did not even retain it in their own name; and protests and remonstrances against the acquisition of it, by the foreign servants of the Company, who were accused, and that perhaps in a few cases, deservedly, of gross injustice and unhallowed ambition, were made by its Directors, and by the Senate of the nation. The British power and influence, however, gradually increased, and extended. The breaking of engagements made by the natives, and the formation by them of suspicious confederations, were viewed as justifying aggressions upon them, and these were seldom unsuccessful.

The influence of the other European powers unjustly brought to bear against the British, formidable though on several occasions it appeared to be, was ineffectual to restrain them, and it was finally weakened so as to cease to be a matter of the least anxiety. In the wars which were here carried on, comparatively few lives, either of our countrymen or the natives, were lost. The sons of the land, who flocked to our standard, and faithfully and valiantly abode by it, formed the body of our armies, and its own wealth was their pay. The arrangements of Providence have been such, that we have got the sovereignty, without any fixed design on our part; and we, who came merely to trade at a few ports, now cease, this very year, to have any commercial transactions on the public account, and find ourselves ruling over the greater part of the territory, and wielding over the remainder of it, an influence little less potent than that of law itself. We, a handful of people, from a small island in the Western ocean, now possess the whole continent of the sons of Bharata, and of the Solar and Lunar kings, whose achievements, though seen by us through the medium of the tradition of national vanity and crafty imposture, must yet be admitted to be those of mighty men of renown. Our success in this

land, I have no hesitation in declaring, is unparalleled in the history of the world. It surpasses in wonder that of Cyrus over Babylon, the various stages of which, remarkable though they were, we can trace and understand. It surpasses the conquests of Alexander, who overthrew the empire established by Cyrus, for he was impelled by a thirst of military glory, and the desire of unjust acquisition, and rather marched his predatory troops through savage or half-civilized countries, than brought them under a regular government; and he himself had to turn his face to his home after he came to these regions. It surpasses all that Rome, the mistress of the world, in her proudest days, accomplished, for, in no such short space as eighty years, did she ever subdue ninety millions of people, and never did her eagles move without glutting themselves on the carcases of unnumbered multitudes of slain. It surpasses that of the fanatical Saracens, who, though impelled to the field by the promise believed, though false, of heaven, as the reward of their valour, occupied more than a century in subjugating a population of less, at the highest computation, than sixty millions. It surpasses that which issued in the establishment of the great Moghal, for by slow advances was it procured, and at no period did it appear very

secure, and it was impaired by the Maráthás at the time of its greatest glory. It is a success, so unexpected, and brought about by so great a concurrence of events, and interpositions, that even the most indevout when reflecting upon it, must ascribe it to God himself. "The Lord most high is terrible; he is a great King over all the earth. He hath subdued the people under us, and the nations under our feet."

IV. And for what purpose, let me now ask, has God conferred upon us the sovereignty of this great country? Is it merely that we may consume, or export, its wealth, find situations of honour and respectability for a portion of Britain's youth, and afford protection and security to our private trade? Is there an individual, within these walls, so selfish in his feelings, so little skilled in general history, and so limited in his views of the Divine arrangements, as to answer this question in the affirmative? I believe that there is not one. I believe that all of you would spurn away the idea, that such remarkable interpositions as have been made in our behalf, are intended by the All-wise disposer of events, to have their termination in our personal, and national, secular aggrandizement. I believe that all of you will not only admit, but readily declare,

that it is for this country's weal that it hath been given to us; and that, considering on the one hand, its amazing extent, and its teeming population, and its present wants and necessities; and, on the other, the infinitely precious blessings which we hold in possession, and which we have it in our power to bestow, there is a responsibility resting upon us in connection with it so great that it transcends our calculation. I more than fear, however, that the facts which we admit, and the declarations which we make, have not only been long overlooked and withheld by us; but that even now they are very far indeed from being properly felt and acted upon.

Cyrus had no sooner conquered Babylon than, heathen though he was, he made some acknowledgment of the Lord God of Israel. Our first act, after acquiring territory in India, however, was not that of confessing God before the heathen who had been subdued under us. We shewed no care to awaken their curiosity, and to lead them to inquire into the nature of Christian principle and practice; but we followed a line of conduct more calculated to confirm them in their errors, than to induce them to seek deliverance. They did not see a Christian ministry of any amount, and of any approvable devotedness, seeking the conversion

and improvement of our countrymen; and they did not witness the worship of God at the different stations in our public assemblies, and in temples reared to the honour of Jehovah. They did not even, for a long time, know that we had a God distinct from their own vanities, that he had made to us a revelation of his will, that he demanded our homage, or that, in his unsearchable wisdom and grace, he had opened a way for the salvation of our souls. Instead of saying, like Cyrus, "He is the God who is in Jerusalem," we did not even,—to our everlasting shame be it spoken,—preserve neutrality in reference to their superstitions and delusions. In many instances, we thoughtlessly or presumptuously endowed their idols and their temples; ratified their ceremonies; took part in their idolatrous rites and processions, and nocturnal dances and revelries, dignified them with military and civil honours, and participated by levying taxes, in their unholy gains; invoked their gods at the commencement of our official correspondence, suffered to be dedicated to them the records of our provincial courts of justice, and employed Brâhmans to pray to them and propitiate them, that they might send us rain and fruitful seasons. In many instances, we *did* these things, do I say?

In many places, alas, and to a great extent, we still *do* them.*

Cyrus, after his conquest of Babylon, granted deliverance from civil and religious bondage to God's exiled servants. We, after the conquest of India, granted full toleration to proselytism under every system of error, however extravagant, absurd, and immoral, but denied it to Christianity, that system of eternal truth, to which, and to which alone, our nation is indebted for all its greatness and all its pre-eminence, and which we professed to one another to be the sole foundation of hope with regard to the world to come. Instead of generously throwing the shield of protection over the ministers of God's word, commissioned by the churches to call upon India's inhabitants to forsake their false gods and dumb idols, for the worship of Him who made the earth, and the sea, and the fountains of water, and to abandon their foolish ablutions, and pilgrimages, and penances, and other mistaken works of merit, for the righteousness of the Son of God from heaven, we denied them access to these shores,

* Since this Sermon was preached, most of the evils referred to above have been remedied by the Government of India. The subject of the endowment of the heathen temples, however, yet unhappily remains for consideration, though there ought to be no question about the immediate withdrawment of all *discretional* grants, however long they may have continued to be paid.

or forced them to retire into foreign possessions after they landed, or returned them to the countries from which they came, or sadly restrained and discountenanced them in their operations. We did all this with a show of argument which outraged all the history of man, and which unblushingly perverted facts palpable as the sun in the meridian firmament. At one time, in despite of the innumerable *devas*, and *devastháns*, and "idols of gold, and silver, and brass, and stone, and wood," to be found throughout the country, and which, if collected together, would form the materials and inhabitants of the largest city of the world; and in despite of the funeral piles consuming thousands of helpless widows, and the rolling cars of Moloch crushing hundreds of wretches, and midnight orgies so abominable that they defy description, and a moral code so lax, that with regard to many particulars it cannot be distinguished from a lustful licence, we told the world that the Hindús were so religious, virtuous, and happy, that they did not need the Gospel; and, at another, in despite of all the native churches, formed by the Nestorians of Syria, and the Danes, and Germans in the South, that they were so firmly bound by the immovable chain of caste, and so deeply sunk in the ocean of error, delusion, and vice, that

the Gospel could not reach them. At one time, we maintained that the Brâhmans were so skilful philosophers and transcendant metaphysicians, and acute masters of logic, that they could defeat in argument the very professors of our universities; and at another, that instead of meeting a missionary on the arena of discussion, they would raise up armies, and engage our troops in the field. At one time, we urged that missionaries would be so indiscreet, and so regardless of their own success in their work, that they would wantonly outrage the prejudices of the natives, and sacrifice their own lives in a needless storm of popular fury; and at another, that they would proceed so peaceably, and quietly, and sneakingly, and jesuitically to work, that they would win the heart of the population, and wield their influences against the established government. At one time, we insisted that science must of necessity precede Christianity, and prepare the way for her progress; and at another, that Christianity would precede science, and, instead of viewing her as a handmaid, as she was wont to do, would prove so illiberal that she would not even allow her to follow in her train. At one time, we maintained that the effect of education would be that of divorcing the affections of the instructed from their teachers and their institutions, and

qualifying them for rousing the nation to a successful resistance of them ; and, at another, that its effect would be that of exhibiting the instructed as a privileged and favoured class, who, instead of being respected by their countrymen, and permitted to wield over them an effective influence, would excite their jealousy, and engender opposition, and even persecution. No theory, however absurd, we left to be invented. No occurrence, however undeniable, we refrained from perverting.

Cyrus set apart a large portion of the revenues of his State for the support of true religion among the Jews. After a great deal of discussion, our Parliament voted a single lákh of rupees, a sum bearing no proportion to our income, to be given as a donation for the promotion of general education amongst the many millions of our subjects, who minister to our comfort and affluence. We, the representatives of the British nation in India, instead of applying this grant wholly to the diffusion of a knowledge of the literature and science of the West, as, we must suppose, was intended, employed most of it in the support of colleges for teaching pensioned students the elements of the "sacred," and not neglected, Sanskrit and Arabic languages, and inculcating through them the immoral precepts of the Vedas and

Purânas, the aphorisms of dreamy and obsolete legislators, and the prescriptions of quack-doctors, and alchemists, who died in the ardent search of the philosopher's stone, or in printing oriental books, to fill the shelves of a learned, and curious, and meritorious, but, as far as the education of the people of India is concerned, illiberal and unphilanthropic, confederacy, of English and French antiquarians. It is only within these few months, that this misappropriation has to any extent been testified against, and it is only within these few weeks, that steps have been taken to restrict and ultimately to suppress it.

It is in a spirit of heaviness, my brethren, and with a view to associate our regrets and complaints with regard to the past, with our vigorous efforts to amend our ways, and to redeem the time which is to come, and not to indulge a spirit of vain censoriousness, that I have alluded to these melancholy circumstances. While I afflict my soul in the remembrance of them, I bless God that a brighter day has now begun to dawn upon this land, even the day of its merciful visitation. It is a matter of sincere congratulation, that with the blessing of God upon the enlightened and Christian advocacy of our Grants, and Buchanans, and Wilberforces, and the supplication of thousands of our coun-

trymen at home, a Christian ministry, considerable, though still inadequate, has been provided for the sons of England and Scotland here sojourning. Our religion, though far from being so prominent as it ought to be, is now a matter of public observation by our numerous heathen neighbours, and as far as the number of its professors is concerned, is undoubtedly on the increase. At almost every station, there are some true disciples of Jesus, who adorn his Gospel by their life and conversation, and who devote themselves to works of Christian philanthropy. The order has been issued from the authorities at home, and has already been partially carried into effect, "That in all matters relating to their temples, their worship, their festivals, their religious practices, and their ceremonial observances, our native subjects be left entirely to themselves." Some of their most unnatural and horrid rites, as that of Satí, have been abolished by law; and measures are in operation, which, it is to be hoped, will end in the complete suppression of infanticide, that crime which is scarcely equalled in the black catalogue of human guilt. The Euphrates, the source of protection and supply to the Babylon of India, so long fed by misapplied endowment, and guarded by perverted authority, and inconsiderate custom, is drying up; and the way

is preparing for the kings of the East, the appointed instruments of its destruction, to make the assault upon it. None who come to seek the welfare of India, are denied the right of residing any where within its extensive boundaries. The fullest liberty of speech and of writing, is now granted to the missionary of the Cross. He may lift up his voice and proclaim a Saviour's love, and pardoning mercy, and glorifying grace to listening multitudes, from the mountains of Himálaya on the North, to the Cape of Comorin on the South, none daring to make him afraid; and, as long as he confines himself to legitimate argument, he may expose every system of error and of superstition, prevalent in the land; and he may freely distribute the word of life, so that the various tribes may read in their own tongues the wonderful works of God. He may open thousands of schools, and have them speedily filled to overflowing, and unfold to them every doctrine, and inculcate every precept, revealed by God. The faith of every one of us is supported, and our hearts are cheered by the sight, in several districts, of hundreds of actual converts, of those who have forsaken heathen delusions, and asked, and received, admission into the Christian church, and of greater multitudes who, after partial inquiry, are convinced of the

approaching destruction of the systems of error, and who foresee the coming triumph of our holy faith. What has been already accomplished, however, though encouraging, bears no proportion to what remains to be done, for there are millions around us (O how solemn is the thought!) perishing for lack of knowledge. We have obtained desired facilities for operations, rather than have earnestly commenced them. The mountains have been brought low, and the valleys have been exalted, that a high-way might be prepared for the chariot of the Gospel, rather than it has advanced, in any considerable degree, in its glorious course. We are placed in a situation the most important in the globe; and we possess opportunities of usefulness such as are nowhere else enjoyed. We have now the power, under God, as individuals, societies, churches, and governments, of benefiting the natives to an unlimited extent. Let us awake to something like an adequate sense of the privilege and responsibility of doing the good which God requires of us as his professed followers. Let us continue to preserve these lands from external invasion, and to maintain in them what they have never enjoyed without us, internal repose. Let us give to the people a body of rational and enlightened law, and exercise over them a benignant, and pater-

nal, and equitable sway. Let us call forth the resources of the country, not only for our own aggrandizement, but its particular benefit. Let us now shew by our works, as well as by the clear indications of providence, that we have been called to promote India's highest interests, to declare to its inhabitants from its Eastern to its Western border, that there is none but Jehovah, that he is the Lord, and there is none else. Let the godliness of our lives tell, that we are a "chosen generation, a royal priesthood, a holy nation, a peculiar people; that we should shew forth the praises of *him* who hath called us out of darkness into his marvellous light." Let the consecration of our possessions and influence, and the devotedness of our endeavours, evince, that we view ourselves not as our own but as bought with a price, even the precious blood of Christ. Let us here, animated by godlike zeal, and heavenly love, and tender compassion, proclaim the acceptable year of the Lord, deliverance to the captives, held in a bondage more dreadful than that of Egypt or Babylon, and the recovering of sight to the blind, and the opening of the prison to them that are bruised and bound. Let us here tell the wonders of redeeming grace to all who have ears to hear, and hearts to understand.

Let us here build on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, that temple of the Lord, more glorious by far than that of Jerusalem of old, in which his spiritual glory will dwell, and his true worshippers rejoice, and the living and beautified stones of which shall experience no decay, and against which the Darbár of hell shall never prevail. Though our services in themselves merit no reward, and though at the best they must be a most imperfect expression of our obligations to the Divine goodness and mercy, they will assuredly not be overlooked by him in whose cause we render them. If we discharge the solemn duties which are incumbent on us, God will bless us both individually and collectively, above all that we can conceive. If, on the other hand, we neglect these duties, our glory and dominion will pass away, and only the curse will be ours, the bitter curse of Meroz, who came not to the help of the Lord, against the mighty. God's work, notwithstanding, will still advance. He will raise up other, and more worthy, and efficient instruments, and carry it on to perfection, for he hath declared, "I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me

every knee shall bow, every tongue shall swear"*

* I subjoin the statement made at the conclusion of this Sermon, as it alludes to the prospects of the Scottish Mission at Bombay in 1835, when it was transferred to the General Assembly of the Church. "An opportunity is this day afforded you, my friends, of aiding in the great cause to which I have now directed your attention, by your contributing to an institution, which has the advancement of the Redeemer's kingdom in view. All its funds are expended in local operations, and if they were much more ample than they are, they could all be profitably employed. There is no indisposition, but much eagerness, on the part of the natives, to listen to the missionaries, and to enter into discussions with them, and to receive the portions of the Scriptures, and other books, which are offered to them. The schools, both or boys and girls, are highly prized, and well attended, and are instrumental not only in the instruction of fifteen hundred children in the principles of Christianity, and the elements of general knowledge; but exercise a beneficial effect on the parents, who often acquire some acquaintance with what is contained in the books used in them, and who not unfrequently attend at the examinations which are regularly conducted. A spirit of inquiry has, by the various operations of the Society, and those of kindred institutions, been awakened; and no calculation can be made of what may be the importance of its issues. Some Hindús and Musalmáns have already, after making a profession of faith in the Lord Jesus Christ, been received into the Church by baptism; and several Roman Catholics have abandoned their public connection with the 'man of sin.' Three weeks ago, after baptizing a Hindú woman, I dispensed in Bombay the sacrament of the Lord's supper to thirteen natives, who have thus been led to unite with us in church fellowship. At the other stations, also, there are some native communicants. We have several candidates for admission into the church. A few of whom we once hoped well have left our little flock. We are not without our trials; and we frankly admit, that we are supported more by our hopes for

the future than by our present success. It is that, through the blessing of God, on which we humbly rely, the day of small things may become great, that we invite your prayers and your contributions."

Since this statement was made the work of the Lord has continued to advance at Bombay, as at other stations in India, in the most encouraging manner.

V. THE PECULIAR CLAIMS OF INDIA AS A FIELD OF MISSIONARY ENTERPRISE: AN ADDRESS.*

THE cause of missions is emphatically the cause of God and the cause of man. It is that enterprise of mercy on which the Eternal Father entered, when he proposed to his well-beloved and only-begotten Son that he should become the surety and the substitute of those whom he determined to save; and which the Son sought to execute when he left the regions of glory and of bliss, and travelled in the greatness of his strength towards this world, when he assumed our lowly nature, and when he laboured and suffered and died that we might be redeemed from the curse and thrall of sin. It is that very work of grace to forward which Christ ascended up on high, leading captivity captive and receiving gifts for men, even for the rebellious, and to advance which his soul is now travailing in ceaseless intercession, and

* This address, having been delivered before it was committed to writing, has been transcribed principally from newspaper notes.

on which the universality of the power which he has received in heaven and in earth is now exercised by him as King of kings and Lord of lords. Its genuine character was announced by the angels who proclaimed the advent of the Messiah on the plains of Bethlehem, "Glory to God in the highest, on earth peace, and good will to men." Its extension is the diffusion of light, life, love, and liberty, among the human race. Its triumph will be the establishment of that glorious kingdom which is righteousness and peace and joy in the Holy Ghost. It is in subordination to it—be it said with reverence,—that the whole economy of God's moral administration of the affairs of this world has been formed, is regulated, and is now ordered. It occupies a prominent, nay, the paramount, place in the Scriptures of truth, and in the dealings of God's providence with the children of men. We are brought into contact with it—it forces itself on our attention—in connection with every religious exercise in which we can engage. We cannot engage in the praise of God without being called upon to adopt such lofty strains as those in which we have now celebrated that praise,—

> "His large and great dominion shall
> From sea to sea extend:
> It from the river shall reach forth
> Unto earth's utmost end."

We cannot engage in prayer, even using that simple form of devotion which Christ taught his disciples, without supplicating that God's name may be hallowed, that his kingdom may come, and that his will may be done in earth even as it is in heaven. We cannot engage in the perusal of the word of God, without encountering such plain and emphatic and solemn commands and assurances as these, "Go ye into all the world, and preach the Gospel to every creature;" "Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; . . . and, lo, I am with you alway unto the end of the world;" and, "Ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

But I must not forget that it is not my object at present so much to plead the general cause of Christian missions throughout the world, as to set forth the peculiar and distinctive claims of INDIA as a missionary field, which we are met here this evening to consider.

The claims of India as a missionary field, I have no hesitation in saying, are paramount among those of every other country of our globe. I feel it absolutely impossible to do

justice to them, though at present I shall make the attempt simply to enumerate the most important of their number.

1. India has peculiar claims on our attention as an evangelistic field, on account of its *magnitude as a country, and the great extent of its population.*

India, as you will see from the map, is the greatest inter-tropical country of Asia. I here denominate it a country, but it is in reality more like a *continent* than a country. From the Himálaya mountains, or snowy range, by which it is bounded on the north, to Point de Galle on the south, we have upwards of thirty degrees of latitude; and from the coasts of Kátiáwár on the west, to the confines of China on the east, we have about thirty degrees of longitude. Among the mountains of India, towering to the heights of heaven, and over its vast and oceanic plains, we have a population which, according to the statistical tables published under the auspices of the East India Company, and digested by Mr Montgomery Martin and the Baron Bjornstjerno, amounts, inclusive of that on the borders of the Indus, most certainly to be comprehended in India proper,—to two hundred millions of souls. We have there a fifth or a sixth part of the whole human race, comprising, as we all know, a great

variety of tribes and tongues, emphatically needing the gospel of Christ, and yet to be reclaimed from the bondage and service of the Evil One. The mind of the contemplative Christian is positively appalled, and the soul of the compassionate Christian is sorely grieved, at the extent of the land there yet to be possessed. He positively trembles at the thought that all this moral desolation exists upwards of eighteen hundred years after Christ commissioned his servants and apostles to seek the conversion of the world. Only in one other country of the globe does he see such fearful moral destitution.

2. But, *secondly*, India is not merely a country of almost immeasurable extent, and of an almost incalculable population, but it is *wholly accessible as a field of missionary operations*, and that through some of the most wonderful providential dispensations which it is possible for us to contemplate.

There is one country of the globe, as I have just now hinted, of a greater superficial extent than India. That is the immense empire of China, with its population of three hundred and sixty millions of inhabitants. That country, however, in its length and breadth, is closed to the entrance of the herald of the cross. Only at the islet of Hongkong, in possession of Britain, and at five commercial ports, is a residence

allowed him. How far otherwise it is in India, you yourselves know, though perhaps you too little reflect on the wonderful events through which under God this happy state of matters has been brought about. There is little that is more remarkable in the world than the establishment of the British power in India. About three hundred years ago, Camoens, the poet of Portugal, wrote his work entitled the Lusiad. He represents in it the hero of his story as describing the various countries of Europe to the people of the East; but England was then so little known to them that he does not condescend even to mention its name. It was in the year 1600 that we first began to trade with India, and that on a very limited scale. At that time we had not a foot of territory within its extensive boundaries. Our first acquisition of any considerable part of the soil of India was in the year 1661, when our island of Bombay was granted as dowry to the second Charles by the Portuguese. In the year 1690, the wish was first expressed that, like the Lusitanians and Dutch, our predecessors, we should become a nation in the East; but that desire was no sooner expressed than it was suppressed. In the year 1698, we were allowed to purchase from the great Moghal three or four insignificant villages on the banks of the Ganges, where Calcutta, our famous

metropolis, now stands. In 1717, we were able, through Mr William Hamilton, who by his medical skill had obtained powerful influence in high quarters, to procure thirty-seven additional villages contiguous to those now mentioned, and to acquire certain valuable privileges with regard to trade. The partial defence of our own factories had by this time come into our hands. It was about the middle of last century that we first began to enter into political relations with the Muhammadan and native rulers of India, who were not long in shewing that they were as ready to break covenants as to make covenants. I am not here to vindicate the whole of our own procedure with regard to them; but this I can fairly say, that there was no definitely formed and fixed design, either on the part of our country at home or its agents and representatives abroad, to snatch the sovereignty from their hands. When wars occurred, and when rumours of wars were heard, the ambition of the few, was frowned at and reprobated by the moderation of the many. So late as 1793,—that is little more than half a century ago,—when a charter was granted by Parliament to the East India Company, it was expressly declared in it, that "To pursue schemes of conquest and extension of dominion in India, are measures repugnant to

the wish, the honour, and the policy of this nation." Notwithstanding of all this repugnance to an extension of our power in the East, our movement has been onwards and onwards. District after district, and nation after nation in India, have become subject to our sway; and in the eyes of the world our power has there become paramount, our European rivals having been driven from the field, and our native opponents succumbing to our might, or, as even they deem it, to that Providence by which it has been wielded. The sons of India, themselves impatient of the Muhammadan and native yokes, have rushed to our standard, and fought our battles, their own wealth being their pay; and they do homage to us as deliverers, as well as conquerors. A nation professing Christianity in its simplest form now rules over the whole of India; and—though after considerable hesitation—it has widely opened the door for the entrance of the messenger of the gospel. Through the whole of this vast country, the shield of Britain is held over the missionary for his protection. No hostile bands oppose his progress. No roving savage of the wilderness destroys his settlements, or schools, or churches. No edict of a mock celestial power says to him, "Hitherto shalt thou go and no farther." No formidable foreign visitant claims

an unacknowledged protectorate over the converts of his ministry, and at once hypocritically and cruelly crushes their spiritual and civil liberties. He is free to travel, and to teach and preach both by the press and living voice. In regard to providing a sphere for the enterprise of the Christian Church in India, God's providence is far indeed before the endeavours of that Church. The field is not yet occupied to a hundredth, nay a thousandth, part of its necessities. The harvest there is great. O let us pray the Lord of the harvest to thrust forth labourers into that immeasurable vineyard!

3. *Thirdly*, we are placed as a nation under *very great obligations to India.*

We all know how expensive, nay almost ruinous, to our country, have been the wars which we have waged on the battle-field of Europe. They have well-nigh, for the time being, exhausted our resources, straining our nation's credit to the utmost, and leading to the contraction of debts, and the assumption of burdens, which will not be got rid of till generations yet to come are numbered with those which are gone. Our wars in India, though attended with the loss of life, as all wars are, have not cost our nation a single farthing, but have been defrayed from the revenues or credit of that country itself. Even when they have

been waged in different provinces of the land, large advantages of a pecuniary kind have accrued to our nation. Many of our countrymen have had, and now have profitable employment both in our military and civil services in India. The commerce of India is by far the most advantageous which we have in the East; and destitute of it, many of our manufactories at home would be altogether closed. Not to speak of it as a system of exchange, I would remind you that its annual profits amount to a very large sum. In the shape of these profits, and dividends on India stock, and pensions to retired officers, and "fortunes," as they are called, accumulated in India, about eight millions sterling annually accrue to Great Britain. It is by the possession of India, that our pre-eminence among the European nations continues. By all of them it is coveted; and not one of them could acquire India without being exalted above its neighbours. Our debt of gratitude to India for temporal mercies is indeed great; and most anxiously should we ask, How can that debt of gratitude be best discharged? India gives us at present the greatest blessings which *it* can impart. O that we in all sincerity and ardour of soul would resolve to give India the greatest blessing which *we* possess, even the knowledge of the true God and of Jesus Christ

whom he has sent! We know how to do good in India, even the greatest good; and if we do it not, to us it will be sin, even great sin. Not to speak of a reciprocation of mutual blessings with India, let us remember our providential obligations to that land. It is surely for no mean purpose in God's moral administration of the affairs of the world, that he has established us in the land. His purposes of wisdom and of grace connected with it are most certainly not exhausted either in our personal or national aggrandizement. We fondly hope that through Britain, India is yet to be converted to God.

4. *Fourthly*, there is a great deal of *available Christian influence and co-operation in India*, to be secured and directed in behalf of the cause of Christian missions.

It used to be said of our countrymen proceeding to India about half a century ago, that they left their consciences at the Cape of Good Hope, or, in other words, abandoned their religious principles about half way to India. When they began to settle at the places of their destination, they were not slow to learn the vices of the heathen, and not slow to teach the heathen the vices of the European nations. In the good providence of God, however, a great change has taken place in the circumstances of many of our countrymen now resident in India.

The revival of religion among the upper classe of society at home during the current century has enabled them to send to India a consider able number of the true disciples of Christ whose attachment to his cause has been unal tered by change of clime and of country. I many persons belonging to a different categor have lost their consciences on the road to India some of them have more than regained then in that remote country. Many of them there through intercourse with Christian brethren the teaching of the Lord's servants,—includin the missionaries sent for the purpose of propa gating Christianity in the land—and the varie dispensations of divine providence, applied and blessed by the Spirit of God himself, have been brought to a saving knowledge of the truth a it is in Jesus. So much has this been the case that it may be safely said that the proportion of individuals of Christian worth and piety in India, in the civil and military services of the government and in general society, is not certainly below that which is to be found in our own highly favoured native land. Of these brethren in the faith, many prove themselves to be the genuine and warm and devoted friends of the missionary cause, most powerfully aiding it by their counsels, their contributions, and their prayers. In some missions, they give

nearly as much, and do as much, for the advancement of the Redeemer's cause as do the churches at home. Their readiness to co-operate with these churches in this manner, forms, I hold, a loud call to the churches not only to maintain but extend their missions in India. Such aid as this is wanting in many of the countries of the world in which missions have been established. The very fact that it is forthcoming in India, should secure for India a very special regard and attention.

The argument requires to be stated in another form. The Christians in India have *their* testimony to give to the heathen; for neutrality and obscuration are altogether inconsistent with the very existence of Christianity. That testimony is partly given by example; and it is a happy circumstance that as such it is marked by multitudes of the heathen. That testimony is also given by personal address and conversation; and when opportunities are duly sought and found, that address and conversation prove invaluable. But matters must not be allowed to rest in this position. Christian example, however calculated to enlighten and to win, needs an extensive and systematic interpretation, and the work of Christian instruction requires the undivided attention and labour of those who are specially called to minister in

the Church and for the Church, and such as Christians, faithfully following their secular avocations, cannot render to the amount that is absolutely necessary. The Christians resident in India, then, must not wax feeble in their cry for an increase of the number of the devoted missionaries of the cross, and must not cease to render vigorous support to them when engaged in their labours. Mercy to the multitudes among whom they dwell, and from whom they derive their worldly all, requires them to extend to them, through the instrumentality of others, as well as through their own exertions, all the relief that is in their power. The Christian character cannot be maintained, while Christian work is neglected, and the agency specially appointed by Christ is despised. Neither the maxims of the world, nor the instructions of well-meaning, though erring, associations of men, are to form the rule and authority of the Christian's conduct.

5. *Fifthly,* India is either the *fatherland or the asylum of the greatest systems of religious error and delusion, which now exist, or have ever existed, in the world.*

(1.) You know the formidable nature of the *last-born system of religious error* on a great scale, that of the MUHAMMADANS. They receive the impostor of Arabia, notwithstanding all his

lust and all his wrath, as the prophet of God, nay, as the "seal of the prophets;" and they receive the Kurán, notwithstanding its utter want of evidence, external and internal, of a divine origin, and all its inconsistencies, and contradictions, and legends, and falsehoods, as the book of God, and as the supercessor of the veritable oracles of God. They reject the righteousness of the Son of God from heaven, whose Divinity they deny; and trust for righteousness to the askings, and doings, and fastings, and goings, and givings of the sinner. The Muhammadans entered India, with their wonted cry, "Conversion, Tribute, or Death;" and now, about a fifteenth part of the whole population of the country is attached to their creed and practice. Comparatively little has as yet been done for their enlightenment and conversion; but our faith and endeavours respecting them ought to anticipate the day when their zeal and energy will be turned Godward.

(2.) The Muhammadans of Arabia, when in the seventh century they carried their arms into Persia, drove to the north-western shores of India, a portion of the devotees of what *was*, perhaps, the *wisest and most plausible system of ancient heathenism*, that of Zoroaster. The Parsis of Bombay and Surat, and the neighbouring towns and villages, though amounting

only to about fifty thousand souls, are greatly distinguished for their secular enterprise, and exercise an extensive religious influence in the different localities in which they dwell. They denominate their religion the "good faith;" but it has this character only so far as it does not recognise as objects of worship the works of men's hands. Its supreme Divinity is the uncreated Universe (Zarvána-Akarana), wholly absorbed in its own excellence, but from which the Good and Evil Principles, Hormazd and Ahriman, have emanated. To Hormazd it ascribes all that is good in creation, and to Ahriman all that is evil. The universe, as far as all that is good is connected with it, it represents as under the superintendence of Hormazd and various Amsháspands and Izads, or archangels and angels, who preside over the different departments of nature belonging to his creation. Hormazd and the various Amsháspands and Izads are objects of worship. So are the very elements of which the universe is composed, and particularly fire, the "soul," and "son," and "manifestation" of Hormazd himself, and all the objects said to be created by Hormazd, especially those distinguished by their glory and excellence. The universe, as far as all that is evil, both physical and moral, is connected with it, is under the guidance and con-

trol of Ahriman and his archangels and angels, against whom Hormazd and his hosts are carrying on a determined warfare, and who are to be considered and treated by the Pársís as objects of deprecation and avoidance. The law of religion it supposes to be contained in the Zand-Avastá said to have been revealed to Zoroaster, of which, after a minute examination of its contents, we have been compelled thus to speak:—"It is not only, both in style and in substance, destitute of all claims to be considered as a revelation from God, but it is from beginning to end most singularly despicable as a human composition. The information which it gives on the most important subjects,—as the character of God, the nature of his providence and law, and the method of his grace and the responsibility and destiny of man,—is extremely meagre and unsatisfactory, and most frequently unreasonable and erroneous to the greatest extent; and those who make it the rule of their faith and obedience, are not only involved in most distressing doubts, but in insuperable difficulties. Instead of exalting and glorifying the Creator, by declaring the unity of his nature, the perfection and infinity of his attributes of wisdom, power, holiness, justice, goodness, and truth, and extending the universality of his providence to every object and

event, it represents him as existing in a state of almost total inactivity, as having both a good and evil offspring, presiding over their respective works of creation, which are endowed with qualities analogous to the opposite characters of their authors, and differing little in their properties from the pure and impure angels and archangels with which they are associated. Many of the works of God himself, it ascribes to the devil. The honours of God, it bestows on the elements of nature, the genii who are supposed to preside over them, and the different forms which they have assumed under the creative energy of him who called them into existence, and is supreme in their disposal, arrangement, and combinations. The preservation of their imagined purity, is the principal object of its care and concern; and it is more occupied about the disposal of the carcases of men and dogs, than the guidance of the soul in this life, and its weal or woe in that which is to come. It exalts ceremony far above morality; and the rights which it establishes and recommends, are in general not only devoid of all sober import, but absurd and irrational both in their own forms and those to which they direct attention. A spirit of suitable and exalted devotion it neither begets nor directs; while it teaches that sounds, and smells, and

ablutions are effectual in the riddance of evil. Its code of human conduct, is not only defective, as entirely silent on the supreme love, and gratitude, and reverence, and services which are due to God, and the affection, like that which we bear to ourselves, which we owe to our fellow-men; but it is inequitable in most of its foundations, and unholy and unjust in many of its special prescriptions. It enters into no historical details, respecting either nations, communities, or individuals, which are calculated to illustrate the ways of God to man; and it affords no virtuous examples deserving of the slightest imitation, or even attention. Its tendency is not to humble the sinner in the sight of God, to convince him of his depravity and guilt, and to lead him to put to himself the solemn and infinitely important question, What must I do to be saved? It reveals to him no Divine Redeemer, able and willing to save unto the uttermost all that come unto God through him; but it teaches man to depend for deliverance on the paltry atonements which he himself can make, and on the punishments which may be inflicted on him by the priest or magistrate, the ceremonies which may be performed in his behalf by his friends after his removal from this earthly scene, or on the sufferings of hell itself, which are supposed at

once to satisfy God, and to purify the offender. It shows not how mercy can be vouchsafed to the transgressor, and yet the authority of the law sustained; how God can be just, and yet the justifier of the ungodly; how the sinner can be delivered from the power of sin, at the same time that he is freed from its curse. It is profitable neither for doctrine, nor reproof, nor correction, nor instruction in righteousness. It neither produces sobriety of thought or feeling, nor affords innocent amusement or occupation. It is only because with most of the Pársís it is in an unknown tongue, that its perusal is tolerated. It is muttered by the priest; but it is arbitrarily interpreted according to the degree of ignorance or knowledge, of the stupidity or intelligence, of the superstition or reason of those who may venture to inquire about its meaning. A knowledge of its real contents, in the case of every serious reader, must be destructive not only of the belief which may have been reposed in it as a supposed revelation from God, but of the respect which may have been felt for it as a work the composition of man left to the sole guidance of his own faculties. It is as the friend of truth, and as having already adduced ample reasons for the verdict which I crave, that I write thus respecting its demerits. Learned

Europeans of every shade of belief, from that of the wavering sceptic to that of the confirmed Christian, have reprobated it in terms of severity fully as emphatic and expressive as any which I have thought it right to employ."*

(3). The Pársí religion is one which, we have just seen, has been brought to India. Let us now refer to one which was *generated in India*, and which has *spread from India to many of the adjoining countries.* I allude to that of the BAUDDHAS or BUDDHISTS. This system was found in India when Alexander the Great sought to enter that country with his Grecian hosts. It is generally supposed that it originated there, probably as a modification of Brahmanism, upwards of six centuries before the birth of Christ. After establishing itself in its native regions, where it has left most stupendous memorials in numerous excavated temples, monasteries, and collegiate halls, and mounds, and pillars, it speedily began to be propagated in distant lands. It is now predominant in Tartary, Chinese Tartary, Bhot or Thibet, Siam, Barmah, Ceylon, Nipál, and other countries; and it is professed, under the name of Fo, by a majority of the inhabitants of China proper.†

* The Pársí Religion as contained in the Zandavasta, &c. pp. 342-4.

† The Chinese, having a very indolent organic action in

It counts, in fact, the greatest number of votaries of any system of religious faith, either true or false, to be found on the face of the globe,—probably considerably upwards of three hundred millions! It is terrible in its moral character as well as in its magnitude. It is so ungodly in this respect, that by many able orientalists acquainted with its sacred tenets and books, it has been described as *atheistical*, resolving all the appearances in the universe around us, which indicate the wisdom, and power, and bounty of the Creator, into mere *developments of nature*, which, according to its different schools, it views as either material or spiritual. Most certainly it does not admit a superintending Providence, even when it recognises the existence of immateriality. It represents the Adi-Buddha, or original spirit, as existing in a state of absolute unconcern and quiescence; and neither directing nor taking notice of passing events. Even the five heavenly spirits, which it feigns to derive from the supreme spirit, it represents as also existing, when in their proper state, in perfect quiescence. It maintains that men themselves, through meditation and devotion, can attain to the properties of the heavenly Buddhas; and

speaking, omit the double consonant in *Buddh* and soften the *Bu* into *Fo*.

the most sacred objects of its worship are the teeth and bones, and other relics of the seven earthly Buddhas who are said to have already appeared. Even when speculatively viewed, it must be seen to be very specious in the eyes of its votaries. From its disclaimure of animal sacrifices, and its tenderness of animal life,—which it views as essentially the same with the human spirit, though for the time being in a different embodiment,—it proudly denominates itself, both in its sacred books and commemorative inscriptions, the *daya-dharm*, or religion of mercy. It holds the delusive doctrine of the transmigration of souls. Its religious authorities are so many, that, as far as general use is concerned, it may be said that the "world cannot contain them;" and they are far more remarkable for starting doubts, than effecting their solution. Its positive precepts as to the care of both body and soul, are not only numerous, but frivolous and vexatious in an extreme degree. Even its sacred books are the recipients of positive worship. So are many of the objects of its speculation, as well as the objects of the percipiency of its votaries. So varied and extensive are the objects of its reverence, that our countryman, who of all men has evinced the greatest patience and research, as well as learning and talent, in the investigation

of its literature, speaks of the "*innumerable* deities of the existent Buddhist Pantheon," and adds, "For my part, I have no stomach for the marshalling of such an immense, and for the most part, useless host,"* useless even as subjects of enumeration.

(4.) Closely connected with Buddhism, is the religion of the JAINAS, who are in fact *merely Buddhist sectaries*, maintaining all their philosophical principles, but recognising as the principal objects of their spiritual regard the twenty-four Tirthakars, or Thirthankars, as they call them, men, who are supposed by them to have obtained *nirván*—emancipation from material imbodiments and impediments—by their study and contemplation. The Jainas, being like the parents of their faith decidedly opposed to the doctrine of a superintending providence, do not recognise, it must be evident, the essential elements of a practical religion properly so called. Speculatively, they are thorough apos-

* B. H. Hodgson, Esq., of the Bengal Civil Service. Mr Hodgson's most able and valuable papers are contained in the Asiatic Transactions of Bengal, vol. xvi.; the Transactions of the Royal Asiatic Society, vols. ii. and iii.; Journal of the Bengal Asiatic Society, for 1834, 1835, 1836, 1837; and the Quarterly Oriental Magazine, for 1827 and 1828. These papers were collected into a distinct volume, entitled "Illustrations of the Literature and Religion of the Buddhists," and printed and published at Serampore in 1841.

tates from all that is good. "The exclusion of a divine Supreme Being, and of a superintending Providence," says a writer alike distinguished for his eloquence, philosophy, and piety, "tends directly to the destruction of moral taste. It robs the universe of all finished and consummate excellence, even in idea. The admiration of perfect wisdom and goodness for which we are formed, and which kindles such unspeakable raptures in the soul, finding in the regions of scepticism nothing to which it corresponds, droops and languishes. In a world which presents a fair spectacle of order and beauty, of a vast family nourished and supported by an almighty Parent; in a world which leads the devout mind, step by step, to the contemplation of the first fair and the first good, the sceptic is encompassed with nothing but obscurity, meanness, and disorder."* This is truly the moral position of the Jainas, as well as the Buddhists, whose place in India proper they seem to have taken, with the recognition of twenty-four Tirthakars, already alluded to, mortals whom they feign to have obtained to the state of *nirván* like the seven earthly Buddhas, whom we have already noticed. The Jainas are numerous in several districts of India, particularly in Gujarát and Rajputáná,—

* Works of Robert Hall, A.M. vol. i. p. 28.

with the mercantile affairs of which provinces they are especially connected. They have five sacred mountains, or high places of pilgrimage, Arbudha or Abu in Rajputáná; Shatranjá near Pálithána, and Girnár near Junigad, in the peninsula of Gujarát; Samel-Shikhar in the ancient Maghada, now Behar; and Chandragiri in the Hindú Caucasus. The three first of these I have myself visited. In their magnificent temples, and upásrás, and dharmashálas, there are very unequivocal proofs of the wealth, enterprize, and misdirected devotion of their devotees. In repairing the shrines of one of these places of pilgrimage alone, and building an enclosure around them, Sewar Somjí, a Jaina merchant of Ahmedábád, in the year 1618, spent an enormous amount of money, for "the sum of eighty-four thousand rupees (nearly ten thousand pounds at the time) was expended in cordage alone to bring up the materials!"* The influential Jainas have hitherto been far too much overlooked in missionary operations in India.

(5.) These systems of religious error are formidable enough to the view of every Christian philanthropist. But worse than these, if possible, is the *system of religious faith professed by the great majority of the inhabitants of India*

* See Colonel Tod's Travels in Western India, p. 280.

proper, that of the BRA'HMANS, or the HINDU RELIGION properly so called, with which, as a matter of course, the missionary of the cross of Christ in India has most to do, and on which, did your time permit, I should be disposed at present most to enlarge.

The Hindú religion has had various stages of development; and its principles at various stages of its history have been so diverse, that it is with difficulty that they can be reconciled or even identified. Its oldest authorities are the four Vedas, still chaunted, though little understood, by the Bráhmans, and which may have been composed or collected together about thirteen centuries before the Christian era. These books are principally composed of sacrificial hymns addressed to the elements of nature, or the regents, or deities, who are supposed to preside over these elements. Next to the Vedas as authorities claimed by the Hindús, are the Upa-Vedas or Sub-Vedas; but the existence in our day of these documents is very much to be doubted. Next to the Upa-Vedas, are the Vedángas, or Six Bodies of Learning, which treat principally of the recitation and interpretation of the Vedas. Next to these last mentioned, are the Upángas, or Inferior Bodies of Learning—which however are the great exponents of modern Hindúism,—being the Mi-

mánsa, comprehending Theology; Nyáya, or Logic; Dharmashástra, or Institutes of Law; and Puránas, or Legendary and instructive treatises.

It is exceedingly difficult to give to a mixed assembly in this country, a correct view of Hinduism as set forth in these last-mentioned authorities, and as received and practised in India. Your own wishes, however, to become acquainted in some degree with this important subject, induce me briefly to make the attempt.

The Hindú religion is essentially *pantheistic*. Its principal tenet is, that there is only one Being in existence, and that is God. Its votaries maintain that the Divine Spirit, in its *proper form*, is found in a state of absolute rest, unconsciousness, and deprivation of attributes and extension, and that in dimensions so small that it cannot be penetrated even by a needle's point. In the lapse of ages, however,—ages inexpressible by our numerals,—that Divine Spirit by an inexplicable and incomprehensible process, becomes possessed of self-consciousness, and exclaims, "I am Brahma." At this incipient stage of development, three qualities—truth, passion, and foulness,—which are supposed to be inherent in the Divine Spirit, begin to be moved and agitated. The Godhead ex-

pands, what we call the material universe being not the workmanship of God, but merely the ideal expansion of the one entity. The souls of men, and the souls of brutes, and the souls of vegetables (for they too are supposed to be possessed of souls) are considered as merely emanations from the supreme mind, as sparks from fire, or vapour from the ocean. The whole universe is represented in numerous places in the Hindú Shástras, or sacred writings, as merely a *state* of the one Godhead. A few of these passages I may cite for your information. "Heaven is his (Brahma's) head, and the sun and moon are his eyes; space is his ears; the celebrated Vedas are his speech; air is his breath, the world is his intellect, and the earth is his feet, for he is the soul [or substance] of the whole universe." "A wise man knowing God as perspicuously residing in all creatures, forsakes all idea of duality; being convinced that there is only one real existence which is God." "That spiritual being acts always, and moves in heaven; preserves all material existence as depending upon him; moves in space; resides in fire; walks on the earth; enters like a guest into sacrificial vessels; dwells in men, in gods, and in sacrifices; moves throughout the sky; seems to be born in water as fishes, &c., produced in the earth as vegetables, on

the tops of mountains as rivers, and also members of sacrifices: yet is he truly pure and great." "The Veda [or rather Vedánta] says, 'All that exists is indeed God (*i.e.* nothing bears true existence excepting God) and whatever we smell or taste is the Supreme Being.'"* Similar extracts from the Hindú sácred writings I hold in my hands. You will observe that the view of religion here presented, lays the axe to the very root of the tree of all religion properly so called. While these are the dicta of the Shástras, you must see that all consciousness of a due responsibility on the part of those resting their faith on them must be nearly extinguished. In fact it is expressly stated in the Hindú Shástras, that any man may at any time view himself as actually God. "Every one on having lost all self-consideration in consequence of being united with Divine reflection, may speak as assuming himself to be the Supreme Being." "The soul is a portion of the Supreme Ruler; the relation is not that of master and servant,—ruler and ruled, but is that of whole and part."† All this in the view of the ignorance, and sinfulness, and weakness, and mutability of man! This is both

* See the authorities in Second Exposure of Hinduism, pp. 23, 24.

† Second Exposure of Hinduism, p. 27.

the abjuration of all religion, and absolute blasphemy.

I have spoken of the Hindú religion just now as pantheistic. It is also *polytheistic*, its polytheism being held by its followers to be reconcilable with its pantheism. They personify the attributes and energies of the Godhead, particularly those connected with creation, preservation, and destruction—denominating them Brahmá, Vishnu, and Shiva—and worship them and their supposed Avatárs, or incarnations, as independent existences, ascribing to them different forms, residences, and relations, and different manifestations and employments, and attaching themselves to them as their followers, according to the estimate which they make of their character, and the advantages which accrue from their service. Inasmuch as they recognise everything that exists as part of the one Godhead, they view all the objects of what we call the material world, as merely specific developments of the Godhead and worship them as such. In consequence of this understanding, they worship the sun, the moon, and the stars, not as ordained by God, but as glorious manifestations of gods emanated from the Godhead; and the lofty mountains and wide-spreading valleys, and the mighty rivers and lakes, and seasons, of the world, considered as having a

similar nature. In consequence of this circumstance, they worship men themselves, particularly the Bráhmans, or priestly class, whom they suppose to have come from the mouth or superior part of the Godhead, while other men have come from the inferior parts of the Godhead,—as the Kshatriyas, or military class, who have come from the arms of the Godhead, and whose duty it is to protect the Bráhmans—and the Vaishyas, or mercantile class, who have come from the thighs of the Godhead, and whose duty it is to provide wealth for the Bráhmans—and the Shúdras or servile class, who have come from the feet of the Godhead, and whose duty it is to furnish service for the Bráhmans. In consequence of this understanding, they may pay divine honours to every object in nature which presents itself to their view, emphatically "worshipping and serving the creature more than the Creator, who is blessed for ever. Amen."

But the Hindús are not merely polytheists, as thus shown, but they are *idolaters* in the plainest sense of the term. They are not content with worshipping innumerable natural and unreal objects; but they worship their gods through artificial forms, and worship even these forms themselves. They construct for themselves idols of gold and silver, and copper and

brass and stone and wood and clay, which they fashion after their own corrupted imagination, "changing the glory of the incorruptible God into an image made like to corruptible man, and birds, and four-footed beasts and creeping things." They believe that they have it in their power to summon the spirits of the gods into these idols, in such a manner as that they shall take up their abode in them; and that they can endow them with life, and confer on them the faculty of receiving gifts and offerings, and of hearing and answering supplications. "All the universe," they teach in the Shástras, "is under the power of the gods; the gods are subject to the power of the *mantras* (incantations); the mantras are under the power of the Bráhmans; and the Bráhmans are therefore our gods." So numerous are the idol-temples and shrines of India, in every village, town, and province, throughout the land, that if they were collected together, they would form a city as large as London; and so numerous are the idols of the Hindús, personal, domestic, and public, that if they were collected together, they would form a population ten times larger than that which we see on the streets of London. All this is absolutely appalling on our remembrance of that glorious and holy and just God, Jehovah, who has solemnly declared that his

glory he will not give to another, neither his praise to graven images.

Such is a mere glance at what may be called the *theology* of the Hindús. It has been truly said that "a lax theology is the natural parent of a lax *morality*"* We find this,—according to the principles of moral retribution illustrated in the commencement of the epistle to the Romans,—particularly exemplified in the case of the Hindús. There is not a single established principle of morality indeed,—such as those, for example, which are embodied in the decalogue,—which is duly respected by the Hindú shástras. After what has just been said, I need say nothing of the violation of the cardinal principles of worship, set forth in the first and second commandments. Profanity by taking the name of God in vain, forbidden in the third, is quite common among the Hindús, who are taught to believe by their sacred books, that a man may be saved even by accidentally taking the names of Vishnu or Shiva, or of others of the gods, on his deathbed. A religious Sabbath is utterly unknown among the Hindús; and their holidays and festivals are not days for bodily rest and refreshment, and holy worship and service, but days set apart for almost unbridled revelry and iniquity. During their

* Hall's Works, vol. i. p. 150.

Holi, or vernal festival, filth and obscenity are sanctioned by the shástra; and during the Divalí, or autumnal festival, gambling may be practised according to the same authority. One of the Hindú parents is systematically dishonoured throughout the whole extent of their religious standards; and both the fifth and sixth precepts of the moral law are violated by the recommendation of Satí, as the sixth is by other forms of murder, exposure, and self-destruction, to be observed either with a view to get rid of distress, to prevent inconvenience, or to secure a ready entrance into heaven. On their violations of chastity and encouragement of licentiousness, I need not and cannot say a word in this place. The rights of property, with the highest sanction, may be invaded by the priest, for it is thus written, "A Bráhman may without hesitation take the property of a Shúdra. He (the Shúdra) has, indeed, nothing of his own; his master may doubtless take his property." The eternal claims of truth, on which the pillars of the universe rest, may be thus trifled with:—"A giver of false evidence from a pious motive, even though he knows the truth, shall not lose a seat in heaven. Such evidence men call divine speech. In the case of courtezanship, of marriage, of food eaten by cows, of food for sacrifices, of benefit or pro-

tection accruing to a Bráhman, there is no sin in an oath." Covetousness is, of course, encouraged in all the instances in which the unjust acquisition of property may be made, and in which contentment, and resignation to the will of Providence, may be violated. These are specimens of Hindú morality, not as set forth by an excited speaker, but set forth by the Shástras themselves.* What morality is to be observed among the Hindús,—and I cordially admit that they are not destitute of morality,—is found among them rather in spite of their religion than in consequence of their religion.

Hinduism, as it requires thus to be pourtrayed, demands the fullest energy of the Christian Church, and even the omnipotent power of God himself, for its destruction.

(6.) One other system of superstition and delusion existing in India,—if indeed it can be called a *system* at all,—remains to be noticed. It is that of the ABORIGINAL inhabitants of the country, so called as distinguished from the Bráhmanical and mixed races which have entered the country from the north, on the occasion of a secondary immigration to its provinces, and the propagation of a new system of faith throughout their borders. These abori-

* See authorities quoted in Second Exposure of Hinduism, p. 57-63.

ginal inhabitants of India, are represented by the rude and barbarous tribes, which occupy the most inaccessible mountain ranges and inexhaustible forests of that great country. They have no literature either sacred or profane, written or oral. Their religion, as we have elsewhere said, is that of a simple system of superstition, resting as much on the natural and suggestive fears and desires of the human mind, as on traditions which are handed down from sire to son, alike without the embellishments of song, or the precision of the established chronicle or exciting romance. Their imagination fills their gloomy forests with malevolent spirits, human, superhuman, and infrahuman, and particularly the ghosts of their own ancestors, and of the divers beasts of prey which were their quondam companions. Their worship is principally a deprecation of evil, conducted by bloody sacrifices and peace-offerings to the beings, seen and unseen, from whom they apprehend injury. When they rise above this devotion, it is principally to take cognizance of the multifarious powers which they suppose direct and control the various objects of nature, and occurrences of providence, and occupations of savage life, with which they are most familiar. They have not even, in general, a regular and established priesthood. Their

principal religious ceremonies and services are conducted by the aged or honoured persons of their community, both male and female. In this situation, in India, there are perhaps eight or nine millions of our race, the descendants of the most ancient inhabitants of the country, who have never yet submitted their necks to the oppressive yoke of the Brâhmans, and who in their remote and frequently noxious retreats, defy the zeal for proselytism, and spiritual prostitution and degradation of that great priesthood. These aborigines, who have been classed under the general name of *Kulis* or clansmen, have had nothing like a due share even of that partial attention which is given to some of the other races of India. If there are peculiar obstacles to the propagation of Christianity among them, there are also peculiar facilities.

We enlarge not on the various and diverse forms of religious faith and practice prevalent in India. Enough has been said to lead you to come to the conclusion that these are not merely feeble and fugitive systems of superstition and delusion,—as they are by too many in this country believed to be,—but that they are in fact, grand, and vast, and ancient, and plausible systems of error, calculated to arouse the attention, awaken the sympathy, and call

forth the utmost energy of those who know, that under the grace and power of the risen and exalted Saviour, the "Saints of the most High shall *take* the kingdom, and possess the kingdom for ever and ever." Through these erroneous systems Satan has long triumphed in India. It is the chief seat of his empire in this world of sin. He has there reigned as with a sceptre of iron, and demanded and received more numerous and expensive sacrifices of impurity and blood, nay of the souls of men, than in any other country of this apostate world. He has there sought to bring dishonour on God, to an inconceivable degree, and injured and ruined man in time and for eternity. Let all who are jealous for the honour of God, and compassionate for the woes of the human race, become alive to the claims which India thus presents. Let us there preach deliverance to the captives, and recovery of sight to the blind, and set at liberty those that are bruised, and announce the acceptable year of the Lord, which has been so long delayed.

6. *Sixthly*, The conversion of India will be attended with great *advantages to Britain, nay the whole of the civilized world.*

Our rule in India, has, under Providence, been established by the sword; but it is not desirable that it should either be maintained

or terminated by the sword. Were the benefits conferred by us upon the Hindús such as they ought to be; were they duly sensible of their obligations to our administration; and, above all, were they united to us by the tender bonds of a common and holy faith, they would co-operate with and not resist that administration as long as it might be the best which they could enjoy for their own peace and prosperity, and the advancement of the best interests of their country, and would hope too, without our alarm and regret, that the day might come when we should be glad either to resign our Governmental power into their own hands or share it with themselves, to the encouragement of a mutually advantageous commerce and communion, and to the maintenance of the principles of a universal and real brotherhood. It is only in the Christianization of India, that there can be a short and sure approach to this great issue. "With respect to its effects (the Christianization of India) on the natives," observes a writer to whom I have more than once alluded in this address, "will it be contended that a more powerful instrument can be devised for meliorating and raising their character, than grafting upon it the principles of our holy religion, which, wherever it prevails, never fails to perfect whatever is good, and to correct

whatever is evil, in the human constitution, and to which Europe is chiefly indebted for those enlightened views, and that high sense of probity and honour, which distinguish it so advantageously in a comparison with Asiatic nations? The prevalence of Christianity every where marks the boundary which separates the civilized from the barbarous or semi-barbarous parts of the world; let but this boundary be extended, and the country included within its limits may be considered as redeemed from the waste, and prepared to receive the precious seeds of civilization and improvement. Independently of eternal prospects, it may be safely affirmed that polytheism and idolatry draw after them such a train of absurd and dismal consequences, as to be quite incompatible with the due expansion of the human intellect, and necessarily to prevent the operations of reason from reaching their maturity and perfection... .... On that improvement of character which the cordial reception of revealed truth cannot fail to operate, it will be easy to graft some of the best habits and institutions of European nations, advancing gradually through an interminable series of social order and happiness. Under the fostering hand of religion, reason will develope her resources, and philosophy mature her fruits. Nor will the advantages

accruing to the British interests from a change so salutary be less certain, or less important. The possession of the same faith will occasion such an approximation of the habits and sentiments of the natives to our own, as will render the union firm, by rendering it cordial. While a total opposition in their views on the most important points subsist betwixt the sovereign and the subjects ;—while objects adored by the one are held in contempt and abhorrence by the other; they may be artificially connected, but it is impossible they should be united: it is rather a juxta-position of inanimate parts, than a union of minds. In such a situation the social tie wants that cementing principle which is requisite to give it strength and stability: it is a strained and unnatural position, in which things are held contrary to their native bent ; in which authority is upheld merely by force, without deriving support from that sympathy of congenial sentiment which forms its truest basis. Hence the precarious tenure by which European states successively held dominion in India, where all has been submitted to the arbitration of the sword ; where the moment force has been withdrawn or relaxed, authority has ceased, and each, in his turn, has gained a transient ascendancy, none a firm and

tranquil possession."* These are words of wisdom which have been too little weighed and acted upon by our country.

7. *Seventhly*, The conversion of India will have *a mighty effect on the other countries of Asia.*

From time immemorial, India has been associated with the brightest imaginings and expectations of the East. With it, indeed, is associated the whole romance of that great division of the world. The religious connections of India with the adjoining and distant countries, which in the case of the Buddhists in particular we have already noticed, has not been forgotten, and is not overlooked by these countries; and if the source be purified, so will the forth-flowing streams. When India is conquered to Christ, the moral battle of the East, in an important sense, may be said to be fought. From that land, doubtless, many will run to and fro, and knowledge will be increased. The Baniás and other mercantile sons of India, who now betake themselves in such numbers to the eastern coast of Africa, to the shores of Arabia along the Red Sea and the Indian Ocean, and to the shores of both Arabia and Persia on the Persian Gulf, to Central Asia, to Barmah, to the Straits, and even to distant China, may

* Hall's Works, vol. iii. pp. 211, 212, 217, 218.

yet convey the pearl of great price, and the leaves of the tree which are for the healing of the nations, to the most remote lands. In that country many visitors from afar will hear and learn the joyful sound of the gospel. So much have I been impressed with this idea, especially when looking at such a great and diversified emporium as Bombay, and its capacious harbour sheltering thousands of native and foreign craft of all forms and dimensions, Asiatic and African, that even longing for the conversion of the whole world,—as every Christian must do,—I have desired a much greater concentration of our missionary force in India than has yet been witnessed.

8. *Eighthly*, We have great encouragement to prosecute and extend our missionary operations in India, from the *remarkable success* which (through God's grace) has *been experienced in that portion of the missionary field.*

When about fifty or sixty years ago, it was proposed to establish evangelical missions in India, Infidelity and Timidity were loud and even fierce, in their prophesying of a complete failure. The Hindús, it was said, do not need, and they wont receive, the Gospel; and danger and defeat must be attendant on those who attempt its propagation. Infidelity and Timidity, however, are not the ruling principles of

the Christian mind. The followers of Christ have, to some extent, though not to the extent that is demanded, sought to discharge their duties to India; and their work of faith, and labour of love, and patience of hope, have been rewarded by a measure of unequivocal success. Notwithstanding the alienation of India from God, notwithstanding the speciousness and power of its great systems of erroneous religion and philosophy, notwithstanding the restraints and bonds of an artificial and inhuman caste, and notwithstanding the subtlety and influence of a priesthood claiming divine honours, and notwithstanding the proverbial apathy of the people, our holy faith has had triumphs in that country which, when duly considered, must appear to be of a remarkable character. Through the circulation of the word of God, through the preaching of the Gospel, through the dissemination of Christian books and tracts, and through the establishment of seminaries of instruction, much knowledge has been communicated to the people, which has mitigated and softened their prejudices, produced salutary convictions, awakened serious inquiry, and to some extent rectified their opinions. At no missionary stations which have yet been formed have even converts been entirely wanting. Individuals, and in some places in very considerable num-

bers, have entered the Christian Church, after witnessing a good confession before many witnesses, suffering much opposition from their relatives and countrymen, taking joyfully the spoiling of their goods, and submitting to painful civil excommunication for their firm and faithful adherence to the cause of the Saviour. These converts are from all classes of the communities to which they have belonged ; and with reference to this matter, I would mention (in passing) that I myself have been privileged to baptize with my own hand the penitent and believing Brâhman and the Shûdra, the Pârsî or follower of Zoroaster, the Muhammadan, and the Jew, in the name of the Father, and of the Son, and of the Holy Ghost. A fair proportion of the professing converts, and especially those who have been duly tested and fully instructed, have maintained a walk and conversation becoming the Gospel, and even ornamental to the Churches to which they belong. I can speak confidently on this subject both from what I have seen and what I have heard, and can testify that many of the converts are living as exemplary Christians, both as monuments of the divine mercy and as instruments of the divine praise. Some of them, too, are preparing, or are prepared, by human tuition and divine grace, for the minis-

try of Christ among their benighted countrymen. Christianity has already gone through what may be called the *experimentum crucis* in India, for it has already proved superior to the greatest difficulties, even those which it has been called to encounter in their greatest number and strength. That divine grace and power which have been instrumental in effecting the conversion of the few in India, can effect the conversion of the many. Both the providence and the promises of God lead us to expect that this will be the issue.

While calling upon you then, my friends, as I have been doing this evening, to reflect on the peculiar claims of India as a field of missionary exertion, and to extend to that great country, without restraint, your benevolent regard, I humbly but fervently exhort you, in conclusion, with all confidence to anticipate the day, the happy day, of the conversion of India to God. Where Satan, the enemy of God and man, has so long reigned, he will doubtless be completely overthrown; and where God has been so signally dishonoured, he will yet be signally exalted. The light of the Sun of Righteousness, which bears life and healing in its wings, begins to dawn on the eastern horizon; and it will continue to shine more and more until the perfect day. The gods of India, that have not

made these heavens and this earth, shall perish, and Jehovah shall be acknowledged to be the Most High. Meek and enlightened devotion will be substituted for formal, and frivolous, and foolish, and degrading ceremony. The drink-offerings and oblations of blood will cease; and in the cross of Christ will be seen the great and only atonement. The muddy waves of the Ganges will be forsaken for that fountain which has been opened for sin and for uncleanness. The shouts of the millions who are mad upon their idols will grow faint and die; and there will be heard, as it were, the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, ALLELUIA, FOR THE LORD GOD OMNIPOTENT REIGNETH!

VI. THE ABORIGINAL TRIBES OF THE MOUNTAINS AND FORESTS OF THE NORTH-WEST OF INDIA.

"It is now universally allowed by orientalists, that India, in which the Bráhmanical faith is now developed, is not the fatherland of that faith—or rather of that priesthood, or lordly tribe, by which it has been so long upheld and propagated. The predecessors of the Bráhmans, it is admitted by all who have attentively considered their records and traditions, were first associated together in a country exterior to the Indies and the Himálaya range. Sir William Jones, our countryman, who was the first to dig a shaft into the mine of Sanskrit literature, brings them from Irán, or Central Asia—which, not without reason, he holds to be the true centre of population, of knowledge, of languages, and of arts. Adelung brings them from a similar locality; Klaproth, from the Caucasian Mountains; Schlegel, from the borders of the Caspian Sea; and Vans Kennedy, from the plains of the Euphrates. The theories of these

distinguished scholars are all plausibly supported; and they agree in this respect, that they all ascribe a trans-Indian origin to the Bráhmans. The sacred language of the Bráhmans, the Sanskrit, is cognate with the Zand, the language of ancient Media, and [to some extent] with the Palhaví, that of ancient Persia bordering on Mesopotamia; and both these languages, and particularly the former, bear to it many regular grammatical analogies, as well as a perfect, or nearly perfect, agreement in numerous vocables.* In the modern Persian even, there occur about three hundred words which are almost pure Sanskrit.† The religion of the Vedas, to which we shall immediately advert, bears a striking resemblance to that of the Yaçna, Vispard, and other liturgical works of the Zand-Avastá, the directory of the Zoroastrians of Persia. The Hindús fix their paradise in the north, which they tenant both by the gods and their deceased ancestors. The Manusarovar, or Lake of Intelligence, is with the Hindús a trans-Himálayan place of pilgrimage; and the designation of the Brahmaputra —the 'Son of Brahma'—which rises beyond the Himálayan range, is similar to that by which

* See the Párs'í Religion, as contained in the "Zand-Avasta," published by the author at Bombay in 1343.

† Kennedy's "Affinity of Languages."

the Bráhmans themselves are commonly known. Colonel Sykes, in his interesting 'Notes on the Religious, Moral, and Political State of Ancient India,' has shown that there is good ground for believing that the Bráhmans were first known in India as a small tribe of strangers, who located themselves in a little tract on the eastern confines of the Panjáb. They continued, there can be no doubt, for a considerable time to inhabit only the northern territories of India. The *Punyabhúmi*, or Holy Land, of Manu, which is of no great extent, lies between the Drishadvati and Sarasvatí, which, as Professor Wilson has indicated, are 'the Caggar and Sursooty of our barbarous maps.' On the banks of the Sarasvatí, according to some authorities, lived Vyása, the reputed compiler of the Vedas and Puránas. In the north of India are to be found the *Devasthánus*, or shrines; the *Sangamas*, or junctions of rivers; and the *Sarovaras*, or lakes, esteemed most sacred by the Hindús in all ages. In the same division of the country, the Solar and Lunar races of kings, the most distinguished in the records and romance of India, ruled and reigned. The Sanskrit language, which the Bráhmans probably formed, by artificial rule, from a ruder dialect, and which they carried along with themselves in their conquests, is more closely associated with the northern than

the southern family of Indian languages. The different tribes of Bráhmans claim rank according to their supposed connection with the north. Of the actual spread of Bráhmanism to the south, some indistinct notices are given in the Rámáyana, a heroic poem, next in point of antiquity to the Vedas, the most ancient sacred writings of the Hindús, in the Mahábhárata, and some of the Puránas. Ráma, the hero of the Rámáyana, who is represented as an incarnation of Vishnu, was undoubtedly a historical personage; and the accounts which are given of his progress to Lanká or Ceylon, clearly prove that he was opposed by various nations, who professed a faith different from that to which he lent his powerful aid to support and establish. As he proceeded on his career of victory, he formed many alliances with the tribes which he subdued, and who co-operated with his endeavours to overcome the *Rákshasas*, or devils, or, in other words, barbarians, who were the objects of his hate and persecution. Several of the castes recognised in India at the present day; as the Bhátelá, or agricultural Bráhmans, whom we have met in the Ativísí—the country intermediate between the Táptí and the Daman-Gangá; ascribe some of their peculiar privileges to his munificence, as that of their permission to read the Vedas,

and perform sacrifices in their own behalf, though not in the behalf of others. Ráma encountered great difficulties in the forests, especially in that of Dandak, bordering on the Narmadá; and it is in these very forests, and others of a similar character, and amidst the mountains of India, that the tribes who have most successfully opposed Bráhmanism are principally to be found. The commonly-received legend of the creation of the Konkan—the region intermediate between the Western Ocean and the Sahyádrí range of Ghâts, and the subjection of a great part of its territory to newly-created Bráhmans, by Parusharáma, another incarnation of Vishnu—is nothing more or less than a faint tradition of the first triumph of Hindúism over the forms of superstition prevalent in that province."*

The Brahmanical religion, which was thus gradually propagated, is now dominant in India. It is not, however, and it has never been, universal in its sway. Buddhism, which claims alliance with it in its origin, but which differs greatly from it in its essential principles, was for several centuries at least, more than its rival.† Many tribes, inhabiting principally the

*, Article contributed by the author to the North British Review, vol. i. pp. 366–7.

† This is evident from the numerous cave-temples, and other

forests and mountains of the country, have either not succumbed to its authority, or refrained from receiving its doctrines and rites, without great concessions being made to their original superstitions and observances. The situation of these tribes, forming part as they do of the great family of man, would in any

monuments of the Bauddhas, and the edicts of Ashoka, and other princes, the patrons of their faith, which are found throughout India. It is a curious fact, that a few months after I put into the hands of the late James Prinsep, Esq., the facsimile of the Buddhist inscriptions of Girnár, procured for me after my visit to that celebrated mountain by my friend Captain Lang, the exact counterpart of what is most important in them, though in a less perfect state, was found by Lieutenant Kittoe so far distant as Dhaulí in Kattak.

" The opinions of the learned," I have said in another place, " are divided as to the superior antiquity of the Buddhist and Bráhmanical systems. The extensive geographical distribution of the Bauddhas, giving to Hindúism an almost insular situation, has formed the most plausible plea on their behalf; but it is entirely destroyed when it is borne in mind, that the Singhalese, Burmese, Chinese, Tibetans, &c., as Mr Hodgson remarks, point to India as the father-land of their creed, have all their ancient books in the language of that country, and set forth the founders of their faith merely as reformers, or improvers, of Bráhmanism. How far Hindúism, in its most ancient forms, may have countenanced them in their speculations and practices, it is difficult to determine. In their controversial works, they point to numerous precedents and authorities to be found in the Hindú Shastras. They are decided fatalists in their notions, teaching the eternity both of matter and spirit, while the Hindús, as spiritual pantheists, deny the reality of matter. From their first appearance as sectaries, they have had a great aversion to animal sacrifices, and a love of the monastic life."—*Memoir of Mrs Wilson.*

circumstances be worthy of investigation; for few will dissent from the opinion of the eloquent and philosophic Hall, that "whatever tends to render our acquaintance with any portion of our species more accurate and profound, is an accession to the most valuable part of our knowledge." There are peculiar circumstances, however, which recommend them to attention. On several occasions they have made irruptions into the more peaceable portions of the British and native territory, and have not retreated to their wilds without inflicting extensive injury on life and property, and in some instances, as in the case of the Bhíls and "Coles," without requiring the intervention of an armed force. They have not yet been permitted, in any considerable degree, to share in the bounty which the benevolence of our country has furnished for the people of the great land of India. Much, in many districts, remains to be done to inspire them with the love of a productive and self-rewarding industry. The question of permitting, under a temporary contract, their emigration to the colonies, till lately cultivated by the labour of the slave, or protecting them from every enticement to form engagements which they can but little understand, and which are to be implemented in a foreign land, was lately urged be-

fore the British Parliament. Their peculiar circumstances require a peculiar application to be made of the means used for the instruction and conversion of the heathen.

To some of these tribes, in the territories included in, or adjoining to, the Bombay Presidency, my attention has at different times been particularly directed; and as a contribution to a general exposition of their state, I shall now give a short account of several of them, including some of whom no description, as far as I am aware, has yet been given to the public by any of our countrymen. For the sake of convenience, I shall give my notes occasionally in the form of a personal narrative. The conferences which, in conjunction with the companions who are afterwards mentioned, I held on the subject of their religious sentiments and practices, were in no small degree curious and interesting.

1. The Waralis.

The first time that I came into contact with any persons belonging to the tribe of the Wáralis, was the 22d December 1834. "When Dr Smyttan and I," as I noted down on the occasion, "went out to view the village [of Umargáum], we found three or four Wáralis,

who had come down from the jungles with the view of disposing of bamboos which they had cut, and procuring some little necessaries which they required. Their hair was black and lank. Their bodies were oiled, and altogether they had a very wild appearance. They spoke Maráthí, and seemed to be highly amused at having a European to speak with them. On questioning them, we found that they have no connection either with the Brahmáns or the Hindú religion; that they have priests of their own, and very few religious rites of any kind; and that these rites principally refer to marriages and deaths. They move about in the jungles according to their wants, many of their villages being merely temporary. Their condition is well worthy being inquired into. In an old book of travels, I find their tribe represented as much addicted to thieving. In the Puránas, they are spoken of as the *Kúla prajá*, in contradistinction to the common Hindús, who are denominated the *Subhrá prajá*. There are other tribes in the jungles whose state is similar to theirs, and should be investigated. The wildness of their country, and the difficulties and dangers of moving in it, are obstacles in the way of research. The knowledge of them, however, might lead to important consequences." From this time, I became ex-

ceedingly desirous of visiting the Wáralís in their native forests; and my friend and fellow-labourer, the Rev. James Mitchell of Puná, having entered into my views, we left Bombay on the 9th of January 1839, for the express purpose of particularly inquiring into the circumstances of this strange people, and proclaiming to them the glorious tidings of salvation through the Son of God. It was not till the 21st of the month, that we came in contact with any of their number. Mr Mitchell, who found a few of them sitting round a fire in Umargáum, had a conversation with two of them who were on a visit to the town. "They were," he wrote, "the most ignorant persons I have ever met with. They did not know what sin is, till I explained it. They answered all my questions with the exclamation, 'How is it possible for *us* to know such matters?' and laughed most immoderately at my inquiries, both as to their novelty, and the idea of my expecting them to know anything about such matters." Two days afterwards, at a neighbouring village, I sat down beside a small company, with the view of examining them at length respecting their tenets and habits. Amongst other questions, I asked them if they expected to go to God after death. "How can *we* get to God after death?" said they, "*men* even banish

us from their abodes; how will *God* allow us to approach him?" This reply affected me more than I can express. It marked the sense which they had of their own degradation; and it revealed the error of their conceptions of the divine nature. It showed that they thought God to be somewhat *greater* than man, but only greater in pride and wickedness; and that they imagined that to him they were not responsible. The individuals to whom I have now referred being in the habit of occasionally visiting the coast, and holding intercourse with others more civilized than themselves, may be considered as not altogether fair representatives of the body in general.

When we reached the Portuguese settlement of Daman, we were able to form our plans for continuing our journey through the dense and gloomy forests in which the Wáralís reside. We directed our course to the eastward. Our second march brought us to Rákholí, in which many of them reside. We succeeded in getting them assembled together; and, with the help of my companion, I examined them at great length, and recorded verbatim the replies which they gave to our inquiries. It may be curious for some to have a few extracts from the catechism which was the result of our interviews. The following is its commencement.

What are your names? Láshio, Kákawá, Shamji, Gopaji, Badagá, Hindio, Rupáji, Dival, Devaji, Holo.*

What were the names of your fathers? Bhiku, Sukho, Samo, Dhanji, Dhakio, Zanio. [Three persons did not know the names of their fathers.]

What are the names of your wives? We never mention the names of our wives.

But were you ever asked before by a *Sáheb?* Never, never. Their names are Harkhu, Thakalí, Sonáí (the lady of the gold), Kaluná, Rupáí (the lady of the silver). [No individual mentioned the name of his own wife; each man gave that of his neighbour.]

Did the Brahmans marry you? No, we are our own Brahmans, our own priests. Our women marry us, by singing over a cup of *dárú* (spirits), the bridegroom drinking first, the bride second, and afterwards the whole company.

At what age do you marry? Girls from twelve years and upwards, and boys from sixteen years and upwards.

Do you choose wives for yourselves? We look out for a woman to our own liking, and then ask our parents and friends to conclude the bargain for us.

How much do you pay for a wife? Nine rupees and a half.

Why don't you give ten? This is not our custom.

Do you ever pay a smaller sum for a wife than nine rupees and a half? Sometimes we conclude the bargain for eight rupees. In your country [the Company's territories; we were then in the Havoli parganá of the Portuguese] wives are cheap.

Do any of you keep more wives than one? Re! Re! We can scarcely feed one; why should we think of more?

Do you consult any book before giving names to your children? No, we give names from our own minds. The father chooses the name.

When do you give names to your children? When they are able to understand them?

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* *O* is a Gujaráthí termination of a masculine noun, and *á* a Maráthí. The village of Rákholí is intermediate between Gujarát and Maháráshtra.

How do you address your children before they get their names? We call them Dádu, Bálu (Sir), and Bái (Ma'am!)

When do you first give clothes to your children? To boys when they are twelve years old.

How do you treat your children when they disobey your commands? We scold them.

Do you never whip your children? What! strike our own offspring? We never strike them.

When your wives disobey your commands, how do you treat them? We give them chastisement, less or more. How could we manage them without striking them?

But don't they get angry with you when you beat them? They get angry of course.

Do you give any instructions to your children? Yes, we say to them, Don't be idle, Work in the fields, Cut sticks, Collect cow-dung, Sweep the house, Bring water, Tie up the cows.

Do you give them no more instructions than these? What more do they need?

Don't you teach them to read or write? No Wáralis can either read or write.

Do you give them any instructions about God? Why should we speak about God to them?

What God do you worship? We worship Wághiá (the lord of tigers).

Has he any form? He is a shapeless stone, smeared with red lead, and ghí (clarified butter).

How do you worship him? We give him chickens and goats, break cocoa-nuts on his head, and pour oil on him.

What does your god give to you? He preserves us from tigers, gives us good crops, and keeps disease from us.

But how can a stone do all this for you? There is something besides the stone at the place where it is fixed.

What is that thing? We don't know; we do as our forefathers showed us.

Who inflicts pain upon you? Wághiá, when we don't worship him.

Does he ever enter your bodies? Yes, he seizes us by the throat like a cat, he sticks to our bodies.

Do you find pleasure in his visits? Truly, we do.

Do you ever scold Wághiá? To be sure we do. We say, You fellow, we have given you a chicken, a goat, and yet you strike us! What more do you want?

Do you never beat Wághiá? Never.

Whether do you bury or burn your dead? We burn them.

What interval occurs between the death and the burning? We allow no interval when the death occurs during the day. When it occurs during the night, we keep the body outside till the break of day.

Why are you so hasty in the disposal of your dead? Why should we keep a corpse beside us?

Where does the soul go after death? How can we answer that question?

When a man dies in sin, whither does he go? How can we answer that question?

Does he go to a good place, or a bad place? We cannot tell.

Does he go to heaven or to hell? He goes to hell.

What kind of a place is hell? It is a bad place; there is suffering in it.

Who are in hell? We don't know what kind of a *town* it is.

Where do good people go after death? They go to Bhagaván, (the Self-existent).

Don't they go to Wághiá? No, he lives in the jungles.

Where is Bhagaván? We don't know where he is, and where he is not.

Does Bhagaván do any thing for you? How can God do any thing for us? He has neither *dcha* (body) nor *dayá* (mercy), that is to say, he is destitute of qualities.

Before I proceed farther, I must make a few remarks on the object of some of our questions and the replies which we received. Our inquiries relative to the names of the Wáralis were instituted with the purpose of ascertaining whether or not they conform to those commonly current among the Hindús. From the list which I have given, as well as from many others

in my possession, it is clear that they have not been bestowed in accordance with the institutes of Bráhmanism. According to these authorities, names should be given to children about the twelfth day after birth; they should be selected by the Bráhman astrologer, after consulting the horoscope and almanac; their first term should be that of a god, for there is the merit of prayer in pronouncing such a term, even when calling to a person in common discourse; they should not be unmeaning and absurd; they should not consist of an uneven number of syllables; and they should be communicated with various rites and ceremonies, which need not be mentioned. It is in the celebration of marriages that the Bráhmans are most in requisition among the Hindús; and the fact that they are entirely discarded by the Wáralis on these occasions, is particularly to be noted. The family government brought to our notice corresponds with that of many of the lower orders in this country, and, to a good extent, with that of the uncivilized aborigines of North America. Wághiá, the object of worship, is evidently viewed as a malevolent being, who may be either frightened or cajoled according to the convenience of his devotees. The abusive treatment which he sometimes receives, is not peculiar to himself, for even the Hindú Shástra sanctions the resort

to virodhá-bhakti, or the worship of opposition, and presents us with many examples of its signal success both amongst gods and men! The notions entertained of the future state are faint to a degree which we seldom see exemplified among the Hindús; and there is scarcely evinced any feeling of responsibility. Many persons, after receiving the first answers which we obtained respecting Wághiá, would have set down the Wáralís as having no belief in a Supreme God. Incidentally, however, they evince, that though nearly entirely ignorant of his character, they admit his existence.

When we had concluded our examination, we told our friends that as they had said much to *us*, we had much to say to *them;* and we both preached to them and our other auditors at great length. Some philosophers would have said to us, when we commenced our address, you may as well harangue the trees and bushes around you, as seek to communicate religious knowledge to these children of ignorance, before they are disciplined and trained by regular education. Had they been present with us, however, they would have seen the fallacy of the judgment on which they rest. We found access to their understandings and to their hearts, studying of course the greatest simplicity of speech, and illustrating our statements by

numerous allusions to their own economy. They listened to us with attention; they acknowledged the charge of guilt which we brought against them, when we expounded the precepts of the law of God; they confessed that they had acted both unreasonably and impiously in worshipping a devil instead of God; they declared that they would henceforth call on the name of Jehovah; they expressed the interest which they felt, when we showed them how "God so loved the world as to give his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." A subsequent catechising proved that they remembered much of our discourse. Thus, we see that there is an essential adaptation between the mind of man, and the word of God, formed in the all-perfect wisdom of their Author. In saying this, I am not forgetful of the incalculable advantages of education, and not undesirous that as many as possible should have line upon line, precept upon precept, here a little and there a little.

After leaving Rákholí, we visited a considerable number of other *hutteries* belonging to the Wáralís, and situated in the Company's territories. The principal of them were those of Kudád, Parjí, Dhabárí, Phalsuní, Kinhaulí, Thalásarí, and Pimpurí. As we took short

marches, our arrival was generally expected; and persons from different villages voluntarily assembled to meet us, and to listen to our instructions. At Dhabári, we found the old chief of the tribe, named Chandráo, with about thirty-five villagers, who, to do him honour, were content for a day to be reckoned his followers; and to arm themselves with bows, and swords, and matchlocks. Our conversation with this party elicited greater intelligence than we had hitherto witnessed; and we thought the principal man was somewhat unwilling to be considered entirely excluded from the service of the Brâhmans. Some of them, he said, have occasionally visited him, and after repeating some *chatar-matar*, have got a prize of a couple of silverlings for their trouble. It was, perhaps, from them that he had learned the doctrine, which he avowed, that the human soul is identical with the Supreme Mind. The country in which we were travelling, he represented as the everlasting inheritance of the Wáralis; but he could not define the bounds of their habitations. As the result of all our inquiry, I would state generally, that, omitting a belt of six or seven miles of country on the coast, they are formed by a line running east of Daman to Jawár, and south-east from Jawár to the Dánu creek. My friend Mr Duncan

Davidson, of the Civil Service, who was for several years in charge of the district in which they reside, and who has had much intercourse with them on the occasion of his making the usual revenue settlements on the coast, gives me this information respecting them :—"The boundaries of the country of the Wáralis it is difficult to specify. I am not aware how far they extend into the Surat Collectorate ; but their principal locations in this Zillah, are in the Maháls forming its northern boundary, viz., Nehar, Sanján, Udwach, Báharach, Asharí, Thalásarí and Gambirgad. They are also found near the coast, but less frequently the farther south. Their total number may be about 10,000." He also adds, in reference to the land-rent of the Wáralis, the following observations, in which there are both wisdom and benevolence : —"The Wáralis inhabit the very jungly districts of the Zillah, and the system of taxation pursued in them is the nángar-bandí, so called from nángar, a plough, each of which is rated at from five to fifteen rupees per annum, partly a fixed money payment, and partly a commutation for kind, the commutation rate being annually fixed by the collector, according to prevailing bázár prices, just as the fiars are fixed in Scotland. The nángar-bandí system obtains in all the Maháls from Asharí round

by the eastern side of the Jawár territory, southward along the Ghâts to where the Kolwan Táluká joins Morbád, about twenty miles below the Tal-Ghát. It is a system which is well suited to the people, whose superstitious aversion to measurements and minute surveys it has been as yet found difficult to overcome; and if it were properly administered, that is to say, if the quantity of land for each plough were marked out as a whole, they would become much more attached to it. As it is, if a man puts an additional plough to increase its productiveness, on the same land which last year he scratched with only one, he has to pay for two. The implements of his industry, and his stock, are thus at once taxed double; the 'taille' system, in fact, is here carried as far as ever it was in France, and consequently the depressed state of agriculture and the cultivators is easily to be accounted for. It would not be necessary for Government to be at the expense of a minute survey for such a country, indeed the country is not worth it; but it would require neither great expense nor much time to settle the number of ploughs for each village, and to register the boundaries of the land assigned to each plough, so that the cultivator within them might do as he pleased." It is the richness of the soil, I would remark, which

in many places retards its cultivation. The vegetation in the forests is so luxuriant, that the inhabitants fail to subdue it.

I need not enter into farther details connected with our movements among the Wáralís; but I shall content myself by giving the sum of such of my notes as I have not already used in this paper.

The Wáralís are more slender in their form than the common agriculturists in the Maráthá country, and they are somewhat darker in their complexion. They seldom cut either the hair of their heads or beards; and on ordinary occasions they are but slightly clothed. Their huts are sometimes quadrangular, and sometimes circular; and on the whole are very convenient, being formed by bamboos and bramble, twisted into a framework of wood, and so thickly covered with dried grass as to be impervious both to heat and rain. They do not rear many cattle; but they have a superfluity of domestic fowls. The grains which they raise are principally *nágali* (Eleusina colocarus), *túr*, or pigeon pea, *udíd* (Phaseolus radiatus), *wál* (Lablab vulgaris), and, to a small extent, *bhát*, or rice. The wood which they fell near the banks of some of the principal streams, brings them some profit; and altogether they appear to be in comfortable circumstances. It is probable from

their consciousness of this fact, and their desire to preserve themselves from the intrusion of other tribes, that many of them are not unwilling to be esteemed sorcerers. They are immoderately addicted to the use of tobacco, which they purchase on the coast; and almost every man amongst them carries the materials for striking a light for smoking whenever he may please, which are generally accommodated in a hollow cocoa-nut. They are unfortunately fond of ardent spirits; and the Pársís have many shops in the wilderness, placed under Hindú servants, for their accommodation. The scarcity of money is no obstacle to their indulgence, as liquor can be procured for grain, grass, wood, or any other article which may be at their disposal.

There are many *kuls*, or family divisions, amongst the Wáralís, such as the Rávatiá, Bantria, Bhángará (that of the chief), Bhávar, Sankar, Pileyaná, Meriá, Wángad, Thakariá, Jhadavá, Karbat, Bhendár, Kondáriá, &c. The clans, indeed, are so numerous, that we are forced to come to the conclusion, that they must at one time have been a very powerful people. The population appears to be at present nearly stationary. On account of the unhealthiness of the jungles, many of the children are cut off at a very early age. No person marries in his own clan.

The Wárali villages have not the common officers found in similar places among the Maráthás. They have, generally speaking, a head man, who is in some degree responsible to the government for their behaviour. The Wáralis are not particularly noted for crime.

We have seen what is the general system of worship among the Wáralis. Unless when calamities overtake them, they are not frequent in their visits to the images of Wághiá, which at the best are only very rude forms of a tiger. They have an annual service for the dead, when their bhagats, or elders, repeat incantations, kindle lights, and strew flowers, at the place where the ashes of the dead have been scattered. They partially observe the two festivals of the *Shímgá* and *Diváli*, which are connected with the vernal and autumnal equinoxes, and which, though celebrated by the Hindús in general, are often supposed to be ante-Brahmanical.

I have alluded to the readiness of the Wáralis to listen to the Gospel message, and even to declare that their customs are vain and foolish, and worthy of a complete abandonment. They are by no means so systematically, intelligently, and habitually attached to error as the common Hindús; and they are certainly, in appearance, more willing to receive the truth than the majority of the inhabitants of this country. They

are, consequently, not to be overlooked in the general arrangements which may be made for the propagation of Christianity. It is amongst persons in a situation somewhat similar to their own, that much success has been experienced by some missionaries in the south of India and in Burmah.

2. The Katodis.

The *Kátodis* receive their name from the occupation on which they are principally dependent for support, the manufacture of the kát, or *Terra japonica*, from the Khair tree, or *Acacia catechu*. They principally inhabit the part of the Northern Konkan which lies along the base of the Sahyádri range, and is intermediate between the Násik and Puná roads. A few of them, I rather think, may be occasionally found on the eastern face of the Ghats on the same latitude as the district which I have now mentioned. Major Mackintosh, who has written an interesting notice of the manner in which they prepare the catechu, and of some of their peculiar habits, speaks of them as also inhabiting the jungles of the Ativísí, between the Daman Gangá and Taptí rivers. "They may be considered as nomades to a certain extent," he says, "for notwithstanding they always re-

side in the same country, yet they frequently change their place of residence. If we are to believe their own account, they have been settled in the Ativísí from time immemorial. They have the tradition among them, that they are the descendants of the demon Rávana, the tyrant monarch of Lanká, and the same whom the god Ráma vanquished, and whose exploits are related by the distinguished poet Válmíki." They are the most degraded body of natives with whom I am acquainted. They have not settlements of their own like the Wáralís, but they live, as outcasts, near villages inhabited by other classes of the community. They are held in great abhorrence by the common agriculturists, and particularly by the Bráhmans; and their residences are wretched beyond belief. Their miserable huts are situated where all the refuse of the villages is thrown, and they have companionship with all that is impure. Looking to the position in which they are found, and to the profession of familiar intercourse with malignant spirits which they make, we can scarcely fail to associate them with the words of the Revelation,—"*without* are dogs and sorcerers." Though they receive considerable sums from the native merchants for the catechu which they prepare during the cold season, they are most improvi-

dent in their habits, and often compelled by want to feed on what is most loathsome to the human species. I have seen in their cooking vessels, the coarsest vegetables and roots. The animals which they devour, they enumerated to me in the following order: "chickens, goats, deers, *rats*, *coucals*, *lizards*, squirrels, *blood-suckers*, the black-faced *monkey* (Semnipithecus entellus), doves, partridges, swine, *barbets*, and *serpents*;" and the conclusion was inevitable, that they will readily eat whatever they can digest, with the exception of the brown-faced monkey, which they declare is inhabited by a human soul! They are very depraved, as well as debased, and are particularly addicted to drunkenness. "Should one of them happen," says Major Mackintosh, "to pass near a liquor shop, without either money or grain to barter for a dram, he will most likely pawn the only rag of cloth on his person to gratify his appetite, and go home naked, in the hope that he may redeem the pledged article on some future day. Owing to their ignorance and prodigality, their circumstances frequently become very desperate; and they have consequently to contend against misery and the many temptations to which want reduces them. They have the credit of being great robbers, stealing corn from the cultivators'

fields and farm-yards, also committing robberies in the villages at night, and plundering solitary travellers during the day." Such is the dread entertained of their magical powers, that few of the natives have sufficient courage to give information to the authorities respecting their misdeeds or even atrocities. I am not aware that they frequently resort to murder.

It is now upwards of nine years since I first met with a few individuals belonging to the Kátkarí tribe. Having had occasion to address the inhabitants of a village on the continent to the north-east of Bombay, I was struck with the attention which many of them were lending to my discourse. "When I and a native convert who was with me began to return home," I wrote at the time, "two men came running up to us on the way. They appeared to be much interested in what they had heard, and with much simplicity declared, 'Your word is true.' They belong to that curious class of the natives called Kátkarí, who principally live in the desert, and collect firewood, and prepare kát, the produce of the *Catechu mimosa*, which the natives use as an astringent, along with the betel-nut and lime. They took my companion to their huts; and when he came back, he said that they and their neighbours, about a score in number, had got

him to promise that he would afterwards spend a day or two with them, to declare the Gospel."

From this time I occasionally met with some of the Kátkarís, but I had no particular intercourse with them till I undertook the journey with Mr Mitchell, to which I have already adverted. In the notes of my companion, under date 11th February, I find the following entry: "In the afternoon we rode to Morbár. On the way thither, in one of the villages which we passed, at which we had stopped to inquire if any could read, that we might leave some books, we found a few families of the Kátkarís, a people to inquire into whose circumstances was a particular object of our coming in this direction. On visiting them, we found only one of the men at home, the rest having gone into the jungles, some to cut wood for the villagers, and some to seek for roots to use for their own food. The appearance of their houses —mere huts, was wretched in the extreme; they were very little better, as habitations, than the open air. The women and children had a half-famished appearance, and wild and savage manner. The young, on seeing us, generally took to their heels, as so many wild goats, and when we proposed to the elder people to give a few pice to each of the young who would make his appearance, it was with difficulty they

could induce any number of them to come out from their hiding places, or return from their flight. Dr Wilson gave the Patel some money to be distributed among the children. Our interest in them, which was intense, seemed to please the people. As it was getting late, we could not converse long with them, but took on the man with us to Morbár, intending to get information from him regarding the tribe; on reaching that place, however, the people informed us, that there was a colony of them in the village; we, therefore, rewarded the person we had brought with us, and let him return to his own village, as the Government Kárkún here promised to call some of their principal men to meet us in the morning."

Most of the subsequent day we devoted to the work of conferring with and instructing the Kátkaris of Morbár and a neighbouring village. In order to induce them to remain with us till our curiosity was satisfied, we promised that those who would continue to sit with us should each receive a day's wages for their patience, which had never in this way been formerly tried. I proposed to them the same set of queries which we had used with the Wáralis; and made an exact record of the answers which we obtained. The result of our

inquiries, not already forestalled, may be given in a small space.

After having mentioned the liberty which they take with reference to food, and the fact of their devouring the sacred monkey of India, I need hardly say that they avowed a total disconnection with Brâhmanical institutes. Their names are entirely different from those of the Hindûs, and lead to the inference which has already been made in the case of the Wâralis. They represented themselves as accustomed to call on the name of the Supreme God (*Ishwara*), without proffering any particular requests when engaged in his worship, except those which pertain to their immediate bodily wants and the removal of their complaints. Their notions of the divine spirituality they expressed to us by saying, that "God comes like the wind, and goes like the wind." To the divine Being they attributed the rain which waters the fields; but whether or not he is the author of life, they could not tell. They appeared scarcely at all conscious of their responsibility; and they observed that their friends had died without offering up a single prayer, or manifesting the slightest anxiety about their final destiny. Of the nature of the future state, they actually know nothing; and they could scarcely understand our meaning, when we asked them, whether their souls have to transmigrate or not into other bodies. "We give the crows something to eat," they said, "when our relatives die. On a particular day of the year, we cry out Kâva, Kâva, to the memory of our fathers. We don't know, however, the reason. We do as others do." They burn their dead, and, contrary to the custom of the Hindûs, the bodies of their children who survive a few days. Diseases, they remarked, walked up and down, and rest where they please. Their aged men are their priests; but except when they use incantations for the control of devils, and celebrate marriages, and are about to commence their annual work of the preparation of the Kât, they have few ceremonies to perform. The ceremony of wedding, on which the natives in general are accustomed to lay so much stress, is with them a very simple affair, and is performed by placing, without any form of words, a chaplet of leaves or paper, first on the head of

the bride, and then of the bridegroom, and afterwards besmearing them with turmeric, a popular unguent. The cost of a wife is fixed at two rupees; but about ten times this sum is required to pay the expenses of the feasting and rioting which are the invariable consequences of the first formation of a matrimonial connection. Children are named as soon as they are born. The family circle is anything but the abode of peace; but women are viewed as more on a parity with men than among other classes of the Aborigines. They are greatly addicted to prognostications respecting lucky and unlucky days; but they do not state the grounds of their conjectures. When they proceed to the jungles, for the purpose of preparing the Kát, they hold their encampments as sacred, and will allow no persons of other castes to approach them without giving previous warning. It is from the inner portion of the Khair, that, by the process of boiling, and afterwards inspissating the juice and reducing it to the form of a cake, they procure the catechu. Before felling a single tree in the forest, they select, according to their families, one of the kind on which they have to operate, which they constitute a god, and which they worship by presenting a cocoa nut, burning frankincense, applying a red pigment, and soliciting it to bless their undertaking. It is singular that they are not accustomed to partake of the catechu which they manufacture. Of the pith of the tree, however, they are very fond.

The Kátkaris whom I have seen have all belonged to two clans,—the Helam and the Pawár. Major Mackintosh mentions other two,—the Jádava and the Sindhí. It is scarcely possible at present to form an estimate of the extent of the entire population.

'I do not think that it is likely that such efforts to bring the Kátkaris within the pale of Hinduism, will be made by the Bráhmans and religious mendicants of this quarter, as are now to be witnessed among the Aborigines in other parts of India. Though, from sympathy with their neighbours, and a desire to share in

the offering of superstition, they pay some regard to the Holí, Diválí, and Dasahara, the three most popular festivals of the Hindús, the Kátkarís have no respect for the Hindú gods. Instead of seeking to place themselves under the restrictions of other castes, they sometimes, in revenge for supposed insults, compel strangers, by the hands of their women, whose touch communicates defilement almost irremediable, to join their own community. Christian benevolence in fact, powerful and disinterested, is required to descend to the depths of their degradation. Without entering as yet on the general question of the conversion of the Aborigines, I would remark, that the Moravian system of erecting villages would probably be found most suitable to *their* circumstances. I have no doubt, that if ground were assigned to them on easy terms by the government, and if they were put in possession of the means of bringing it under cultivation, and prevented from dissipating these means by a resort to the liquor-shop, they would be content to establish themselves as a body of agriculturists. I am happy to be able to say, that the authorities here are showing for them a paternal concern, much in the way to which I have now alluded; and that success promises to be the result. Till they are more collected together, and till schools can be formed

for their special benefit, the prospect of their education must be considered remote. No other native children would sit with their youth under the same teacher, till they are reformed in their habits.

3. The Nayakadias.

Of the Nayaks, or Nákarás, as they are sometimes improperly called, I had very little knowledge previous to a journey to Gujarát, performed in 1840. Few Europeans have come in contact with them, and those who have visited them have been principally officers accompanying detachments of troops occasionally sent out from Baroda, to restrain them in their barbarous excesses, or to endeavour to bring to justice those of their body who may have been guilty of atrocious crimes. I had never witnessed any sympathy expressed with their circumstances. They are great objects of terror to the more peaceable natives, and of annoyance to the Gaikáwád, and other chiefs, whose dominion in their territories our government is pledged to support. I have more than once heard them spoken of as irrecoverably devoted to depravity, and justly doomed to destruction! We were warned against coming in contact with them, even by some of our countrymen,

who are well able to appreciate the benevolence by which missionaries of the cross profess to be actuated.

On the afternoon of the 13th May 1840, my friend Mr M. Mitchell and I left the ruins of Chámpáner, and proceeded in a south-east direction to Bamdiá, about eleven miles distant. In the course of our march, which had led us through the wildest forests, we passed many of the huts of the Náyaks, without attracting any particular attention, even though we were accompanied by some horsemen of the Gaikawád's contingent, who had been appointed to assist us in our movements. Our time did not permit us to do more than to converse with our Náyakadiá guides, who appeared remarkably timid and retiring. The huts which we noticed seemed to be all constructed of a tall grass,—a species of *Saccharum* which I do not find described in any botanical work to which at present I can conveniently refer,* which grows in abundance in their neighbourhood, and which is bound erect to a bambu framework. Very few of them appeared to be capacious; and scarcely any cultivated spots were visible around them, though the soil, from the luxuriance of the forests, is manifestly most

* Some specimens of this reed, plucked at random, which we brought to Bombay, measured 17 feet 6 inches. What a growth for a single season, and from an almost imponderable seed!

productive. The cattle seemed to share in the most private shelter of their owners. We rested for the night at the village whose name I have now given; and we there ascertained the impracticability of the route by which we expected to reach the river Nirbadá. We had an opportunity of declaring the message of the gospel before we retired to rest; but we had little or no conversation with our auditors.

Next morning we started for Nárukot, lying still farther to the east, and which our map indicated to be a place of some consequence. We reached it about ten o'clock in the forenoon; but we found only two or three huts, where we expected to see as many hundred habitations. We could get no help from their inmates; and as our servants with the horsemen who were supposed to be several hours in advance of us, were not forthcoming, we were under the necessity of moving forward. Though the sun was most powerful at this season, we had no reason to complain of the want of shelter, for we had every where around us the "pillared shade" of

> ....."lofty trees, to ancient song unknown,
> The noble sons of potent heat and floods,
> Prone rushing from the clouds."

When we had proceeded a few miles further, we reached a village called Jambughodá, where

we were delighted with the unexpected sight of two military tents surrounded by a considerable number of sepoys, and other natives. On entering them we found two friends in Captain Meadows and Mr Taylor of the 18th regiment of native infantry, who were no less surprised than ourselves to see a European face in these wilds. They had been detached for a short time in charge of a party, with a view to the apprehension of some of the Náyaks who had been guilty of robbery and murder during the preceding season; and we found no fewer than seventy-five prisoners of the tribe, including some of their chiefs under their charge. The freest intercourse with them and their followers was immediately granted to us; and certainly we did not allow the day to pass unimproved. We soon found that their language which had been presented to us as a jargon peculiar to themselves, is substantially that of the province of Gujarát, with such corruptions in the double consonants and some of the vowels, as are by no means puzzling to an ear accustomed to the various dialects of the land. The possession of a list of queries which I had formerly prepared, enabled us at once to direct our conversation to those matters on which it was most desirable that we should receive information. The poor prisoners were most free and

frank in their communications; and there was a wonderful consistency in the accounts which were given by different parties who were not privy to the testimony of their neighbours.

In about sixty names of males, which were mentioned to us, and which I have recorded, we found only one peculiarly Hindú. The same remark is applicable to the names of females, which, I would remark in passing, were mentioned with the same reluctance which I have observed in other forest tribes.

The Bráhmans, it appeared, have no authority, and no employment, among the Náyaks. The priest of each family is generally its parent or eldest son. The objects of worship are *Wágheshvar*, the lord of tigers, and *Mátá*, or the mother, a female deity of malevolent propensities, ever ready to destroy those who refuse to do her honour by satiating her with the blood of goats and fowls. Persons supposed to be possessed of a familiar spirit, are abundant in the tribe; and great is the mischief which they are supposed to accomplish in man and beast. The power of exorcism, alleged to be held by others, is that only which can be effectual for their restraint. Girls of ten or twelve years of age and upwards are uniformly purchased, at sums varying from ten to sixteen rupees, by the parents of those to whom they are to be espoused. At marriages, the women sing and the men beat the drum. Polygamy is practised among them to a very considerable extent, the ability of supporting and procuring wives being the only limit to the number retained. Names are given by the women to children about the third day after birth, and few are the ceremonies which are then resorted to. A description of their family affairs would be a mere repetition of what I have already mentioned with regard to the Wáralís. They are by no means particular as to their food; and the cow, the killing of which, in the eye of the Hindú law, is a sin of the deepest dye, is devoured without any scruple. Intoxicating liquors, and particularly that made from the flower of the *Mhavadá*, which grows to a great height in their jungles, and is easily prepared, are used in great abundance. Of education they are entirely destitute, with the exception of one or two of their head-men, who have been taught

to read. Of the supreme God, and of a future state, they have scarcely the slightest notion. To their extreme ignorance, and to the want of endeavours to inspire them with confidence in their own possessions, and the good intentions of the paramount and subordinate government, their crime is to be attributed. We saw much to condemn in the treatment which they receive from the local native officers; and we felt it a duty to address a communication respecting them to Mr Sutherland, the resident at Baroda, who, if he had been spared, would have been ready to use his benevolent interest on their behalf. The Brâhmans, who were taking down their depositions, we found threatening them in the most unbecoming manner; and condemning them to a deprivation of all their little comforts, for any imagined reserve in the confessions which they were engaged in extorting. When we remonstrated with them the reply was, "They deserve no compassion and no place." Rupsingh, one of their chiefs, one of the most powerful-bodied men whom I have ever seen, and who had been guilty of four dreadful murders, cried like a child when he was informed that he was to be deprived of his usual portion of tobacco, on account of some incoherence in his statements. "I am to be hanged at any rate," he said, "pray order my immediate execution." In this supplication he was perhaps sincere. Many of the natives of this benighted land, are so ignorant of the claims of God, and of the realities of a future world, that they think no more of death, independently of the suffering which attends it, than of going to rest.

As evening approached all the prisoners had their feet put fast in the stocks. This was absolutely necessary to their security; but it was a melancholy sight to see them prostrate on the ground, as sheep prepared for the slaughter. When they were in this humiliating position, about to commit themselves to repose for the night, we obtained permission to address them. No sooner had we commenced speaking to them

on the solemn themes which we chose as the subject of discourse, than they all raised their heads from the ground, fixed their otherwise listless eyes upon us, and appeared to drink in every word which we uttered. "Ah," said one of them in his own idiom; "had we been formerly instructed in this manner, we should not have been here to-night." We besought them to look to God, to acknowledge their sin, and to take refuge in the grace of the Saviour, the tidings of whose love they heard, for the first and probably for the last time in their lives, lest a doom infinitely more awful than any which they expected from the hand of man should be their portion. The remembrance of this audience can never pass away from our minds. The attempt which we made to convey some religious ideas and impressions to these miserable and devoted creatures, seemed, as far as our ministry is concerned, to be literally the *experimentum crucis;* and its success, in any degree —though its effects may have been altogether momentary—is a new demonstration of what few Christians can doubt, that the truth of God finds a response in the conscience of man however depraved, that the preaching of the gospel is an instrument which can be wielded with good results, when there is an absolute want of all preparation, even when Satan has been

undisturbed in his efforts to corrupt and destroy.

During the three subsequent days of our march to the banks of the Nirbadá, to which we proceeded by a very circuitous route through the Udepur forests—the only one which was practicable—we met with considerable numbers of the *Nayaks*. Our incidental conferences with them confirmed the conclusions at which we had arrived respecting the general circumstances of the tribe, but did not elicit much further information. We found no data for arriving at any satisfactory estimate of their numbers and resources. I can venture to say nothing more on this subject than that, comparatively speaking, they are a powerful tribe; and that the native princes, whose servants so often wantonly and inconsiderately distress and afflict them, would do well to use all the means in their power to exhibit to them the fruits of a paternal care, and hold out inducements to them to resort to a peaceful industry. The Bhíls and Kolís, who are now amongst the most quiet of our subjects, were, a few years ago, equally violent and unsettled. The Gaikáwád, I believe, either has surrendered, or is about to surrender, the political surveillance of some of the districts in which they reside to our own functionaries. The result, I doubt not, will be

most happy. If a Mission were founded in the territory intervening between the Nirbadá and the Máhí, they could be regularly operated upon by an evangelical agency.

4. The Durias.

The *Duriás* inhabit the country north of the Wáralís, extending inland from Parner by Dharampur to Barsda. Their language, like that of the Náyaks, is a slightly corrupted form of Gujarátí. Many of them are now settled as cultivators. But they are still notable for their daring and expertness in hunting. "They do not," says Dr Gibson, "profess Hinduism, have no castes or distinct priesthood: their temples are lofty cotton trees, where these happen to be grown over with creepers and other shrubs: and here upright stones are generally placed in rows, or in circles."

5. The Chawadrias.

North of the Duriás, and in the districts bordering on the river Tapti, are the *Chawadriás*. In point of stature they are superior to their neighbours, and those not engaged in agriculture are employed as fishermen. Their religious observances are similar to those of the Wáralís.

6. The Dubalas.

The *Dubalás* are principally slaves, and are very degraded in their character and circumstances. They have scarcely any religious ceremonies or observances. They are to be found in the country lying to the westward of the Duriás and Chawadriás.

7. The Kolis or Kulis.

The word *Kulí* has, properly speaking, a general import, and signifies a "clansman." It is applied, however, to an immense number of tribes, many of which have altogether sunk their special designations, except as they may refer to the districts in which they were originally settled. Some of the Kulís have embraced Hindúism; and others of them remain quite aloof from its institutes and observances.

I have no doubt that the original inhabitants of the island of Bombay were Kulís. Considerable numbers of them still reside both in the town and in the Mahim districts. Most of them are employed as fishermen, boatmen, and fish-venders; while a few are carpenters, drivers of bullock-carts, and bricklayers. I have heard of one or two individuals who have become writers in public offices. Some will be surprised

to learn that these people and these alone, without reference to their employment, are subject to a regular poll-tax, called in Maráthí *angdiné*. In an official document drawn up for presentation to government, I find the following statement: "When a boy reaches the age of thirteen years, he is taxed one rupee; when fourteen, two rupees. And a rupee is added on annually until he reaches the age of eighteen. He then becomes subject to the full rate of Rs. 6–1–33." "Worn-out men, and boys under the age of thirteen, are exempted." I have little doubt that the benevolence which has brought these facts to the notice of government, will speedily be gratified by seeing the part of the revenue which has hitherto been thus procured, raised by a general taxation on the boats, nets, or stakes of our fishermen in general.

The total number of Kulís at present taxed in the town of Bombay, in 1842 was 922, who belong to no fewer than eighteen castes; and the total number in the Mahim division is 1415, belonging to ten castes. I should hence infer that the whole Kulí population on the island is about 10,000 souls. It is probably connected with one original tribe. The castes have merely local designations, as Mambaikar, Thánkar, Thalkar, &c., from the towns of Mumbai (Bom-

bay), Tháná and Thal, to which their ancestors belonged. The Kulís here are particularly strong in the upper part of the body; and when seated they appear much taller than they actually are. In this respect they are similar to the Patagonians, and probably from the same cause, the habitual muscular exertion of their forefathers in the management of their boats. They are of a light copper colour. Though most of them are dependent on their exertions for their support, they are in general in tolerably comfortable circumstances, as far as food, clothing, and shelter are concerned. A few of them are proprietors of vessels engaged in the coasting-trade.

A considerable number of the Bombay Kulís, as well of those of the islands of Salsette and of Bassein, have entered into the Roman Catholic Church. The great body of them, however, are devoted to the lower forms of Hinduism, to which they have been rendered more attached than they might otherwise have been, by the secession of their brethren. Those indeed who are Romanists are very little removed from heathenism. Many of them, a few years ago, when they were interdicted by their priests from worshipping Devi, the supposed goddess of cholera, threw off all disguise, and professed themselves to be the disciples of the Bráhmans.

In consequence of this circumstance, they were formally excommunicated. The Romanist Kulís in general ascribe the conversion of their fathers to *compulsion;* and I am inclined to believe that in this they are not mistaken. The instructions of the King of Portugal to Joao de Castro relative to the treatment of the natives, are to be seen in the Life of this general, and they directly forbid the tolerance of idolatry. These instructions were observed by him to whom they were addressed, and also by his successors in the Portuguese government in India.

The Kulís in Bombay have always had a fair share of the benefits to be derived from the Maráthí schools and services of the Scottish and other missions, since their very commencement. Only one or two of their youth have entered the English Institution. We have had no instance as yet of the conversion of any of their number.

The *Mahádeva Kulís,* who have embraced Hindúism, and of whom there are altogether about 10,395 families, reside principally in the valleys on the east side of the Sahyádrí range of mountains, extending from Musá, south-west of Puná, northward to Trimbak, the source of the Godávarí river. Of this tribe a very particular account has been published by Major Mac-

kintosh. Many of its members, and also the Malhar Kulís, who are scattered throughout the villages of the Dakhan, are not beyond the influence of the mission at Puná.

There are one or two thousand Kulís in the Konkan, to the south-east of Bombay.

It would only perplex a reader in Europe for one to attempt to describe the particular habitat of the numerous Kulí tribes who are to be found in the Northern Konkan, and throughout the whole province of Gujarát, and the districts on its eastern frontier, and many parts of Rájputáná. Those on the coasts and near the great rivers are principally fishermen, while those in the interior are mostly agriculturists, guards of property, and village-servants. In certain parts of the country now mentioned, particularly to the north-east of the Máhí, they form a moiety or more of the whole population. They are a strong, robust race, probably owing to their free use of animal food. Most of them are to a great extent removed from the influence of Bráhmanism; and though lately much inclined to turbulence and dishonesty, they are, under the judicious care of the British authorities, gradually devoting themselves to the arts of peace. In 1840, Mr M. Mitchell and I travelled for several hundred miles through the wildest parts of their territories,

and we certainly received a deeper impression of their timidity than their violence. Very few of them, indeed, and those principally their chiefs,—many of whom are extensive land proprietors,—have received the slightest education. No difficulty is experienced in assembling the males and *females*,* to attend upon the preaching of the Gospel. It would be well if the different missions in Western India were to get some of their youth *thoroughly educated*.

9. The Bhils.

The *Bhíls* are probably more familiar by name to Europeans than any of the other classes of Aborigines of India. "They are and deem themselves a distinct people," says Sir John Malcolm, whose account of them† is by far the best which has yet been published. "There are so many different tribes among them, that it has been conjectured by some, that the general name of Bhíl only denotes a confederacy of mixed and degraded races of Hindús, associated by political events and local circumstances; but, though there can be no

* In some villages the females who listened to us were in excess of the males. They seemed to be in no degree under the ordinary restraints of the Bráhmanical Hindús.

† Transactions of the Royal Asiatic Society, vol. i.

doubt, that their strength has been increased, and their consequence raised, by recruits sprung from the prohibited intercourse of the primitive Hindú castes, there is every reason to believe that the original race of Bhíls may claim a high antiquity, and that they were once masters of many of the fertile plains of India, instead of being confined, as they now are, to the rugged mountains and almost impenetrable jungles. There are authentic records of the Rajput sovereigns of Jaudhpur and Udepur having subdued large tracts from the *Bhíls;* and the countries now under the Rajput princes of Dongarpur and Bánowárá may be termed recent conquests from the same tribe, who, though they have no longer their own chiefs, still form the mass of the population. The same may be said of all the Rajput territories, in the woody and hilly tract which separates Málwá from Gujarát, and the latter province from Mewár. But it is in that wild and uncultivated country which stretches along the left bank of the Nermadá, from the plains of Nemár to those of Gujarát, amid the Satpudá and Adjantá ranges, and among the hills of Bágláná in Khándesh, where the race have been least disturbed, that we may expect to find their usages most distinct from those of other classes." "The Bhíls, with the exception of a few tribes (who are

converted to the Muhammadan religion), must be classed with the Hindú population, although they are in appearance, and in many of their habits, distinct from the other races of India. They worship the same gods; but their religious ceremonies are, in a great measure, limited to propitiatory offerings and sacrifices to some of the Hindú minor infernal deities, particularly the goddess of small-pox, whom they invoke under various names, in the hope of averting its dreadful ravages. They pay great reverence to Mahádeva, from whom they boast their descent." "But the most singular, and perhaps the original worship of the Bhíls, is that which they pay to their deceased ancestors, or chiefs of note." For these they form the figure of a horse, plant a stake of wood in the ground, or erect a pile of stones. They bury their dead and slaughter the cow. The Bráhmans seldom perform for them any religious ceremonies.

In personal appearance, the Bhíls are easily to be distinguished. They are dark-coloured, small-bodied, and active and expert in their movements. They have prominent cheek bones, straight noses; and, from living much on roots and the coarsest grains, they are much exposed to abdominal tumour.

As our government holds the Bhíls secure in their present possessions, and as many of them

have been taken into its pay as a local police, they are now becoming peaceable and industrious subjects. The taxes which are raised from them are very inconsiderable. Their population is scattered over an immense surface of country, and that of the wildest character; and it is said to amount at an average only to about six in the square mile. I have preached the gospel to individuals of their number on many occasions; and in 1840 we passed through the territory in which they most abound. Its almost total inaccessibility, and unhealthiness, and the sparseness of its habitations, must form great obstacles to the evangelization of its people, to whom it is due to say, that in every instance they received us with the greatest kindness, and rendered us a respectful attention, while we addressed them on subjects of infinite moment. The Bhíls generally speak the languages of the provinces in which they reside. They have among them, however, many words peculiar to themselves, probably the remains of an ancient language which has disappeared.

10. The Ramushis.

A detailed account of the Ramúshís was published in Bombay in 1833 by Captain, now

Colonel, Mackintosh of Farr in Scotland. He shews, from a consideration of their ancient language, traditions, and movements to the north-westward, that it is extremely probable that they are originally from the Telingʻiná country, and likely from the east or south-east of the present town of Haiderábád. He considers them, with propriety, the remains of some tribe of the Aborigines. They rank low among the Hindús, but have the precedence of the Parwáris. Their name, according to some, is a corruption, *causâ euphoniæ*, from *ránawásí* an "inhabitant of the waste," and, according to others, from *Rámawanshí* a descendant of Ráma, who passed through the Dakshan on his way to Lanká. They have several castes among themselves, of which the principal are the *Chawán* and *Jádú*. They are at present scattered through the towns and villages of the Puná and Ahmadnagger Collectorates, and the territories of the late Rájá of Sátárá and the Pant Sachiwa. Several villages are held by them in *enám*. The whole population does not much exceed 18,000 souls; and, strange to say, according to a return from Pábal, the proportion of women and children of both sexes to the grown up males is only as very little more than three to one. Most of them are engaged as village watchmen on the principle of "Set

a thief to catch a thief;" and some of them are agriculturists. As guardians of the peace they are far from being faithful. They employ Mahárs to discharge such of their police duties as burden their consciences; and they betake themselves when opportunities occur, and the *auri sacra fames* urges them, to the neighbouring towns and the wood and waste, that they may attack the men of property with whom they can come into contact. They are in every sense of the word *accomplished villains*, though in general they are sparing of life. They are at the same time, not neglectful of their religious duties! They act on the occasion of births and marriages under the guidance of the stars, whose phases and motions are read to them by the village Joshì or astrologer. It is an established usage among them to vow that they will make a suitable offering to Khandobá, Bhawáni, or Ráma, if their expeditions for plunder prove successful. Some families present at the shrines of these gods an eighth or tenth of their profits, while most of them content themselves by purchasing some cocoa-nuts and *bhandár*, and dividing them between the idols, and their attendants. They do not manage matters so well with the Sarkár. Under the native governments, they were frequently treated with treachery and cruelty. Though too

much pampered for a long period by the English, they were baffled a few years ago, principally by the ingenuity of Colonel Mackintosh, and severely punished for their crimes. Since Umájí, compared with whom Rob Roy was an honest man, was removed from the field, they have been comparatively quiet. They are not neglected by the Puná Mission of the Free Church of Scotland.

11. The Bedars.

Similar to the *Ramushís*, as uniting the practice of professional thieving with the guardianship of public property, are the *Bedars*, or rather *Bedas*, of the southern Maráthá country. Under the British government, they are of course taught to depend on their own industry for their support; and they are represented by Mr Marshall, the surveyor of the district in which they reside, as "simple in their manners, civil and good-humoured in their deportment, and communicative in their discourse." They inhabit the western parts of the Belgáum and Dhárwár Collectorate.

12. The Thakurs.

The *Thákurs* of the Ativísí and the Konkan

are a mixed race. When Máhmud Begadá, and some of the other Musálmán princes of Gujarat, between three and four hundred years ago, were using violence for the conversion of the Hindús to Islamism, some of the Thákurs (barons) of Gujarát fled to the jungles, and induced considerable numbers of the Hindús, of different castes, and particularly of the aborigines, to join their standard, and to bind themselves by an oath to support their cause. The descendants of this mixed multitude, forming a caste of their own, are now to be found, to a small extent, in the districts which I have just mentioned. Their knowledge of Hindúism is very faint; and I have seen few individuals among their number who have anything of the zeal in its behalf by which their forefathers are said to have been characterised. A few families on the island Salsette—fair specimens of their class—I have repeatedly conversed with. They are almost altogether destitute of religious notions, either rational or superstitious.

13. The Mahars or Parwaris.

Connected with all the villages and towns of the Maráthá country, properly so called, but generally residing outside the walls, are to be found several families of *Mahárs* or *Parwáris*.

From this people the lowest officers of the Balutadár association, or burgh corporation, so generally existing in the West of India, are universally taken. They form the attendants of the Patel, or headman, and the Kulkarní, or clerk; and it devolves upon them to convey all messages and give all notices connected with the public business of each township. They keep themselves acquainted with the boundary lines of each village, and are the oracles in all disputes connected with landed property. They wait upon strangers, assist in supplying their wants, and conduct them to the neighbouring settlements, when they set out upon their journey. They clean the Cháwadí, or place of public meeting, and perform a great many other menial offices.

In acknowledgment of their services, certain fields are allotted to them for their own culture, and certain allowances, generally inadequate as a reimbursement, are made to them from the village funds. They claim all dead cattle as their property; and they eat their carcases, even those of the cow and buffalo, when they have not been much injured by disease. Many of them have entered the British army; and a fair proportion of them rise to rank as native officers. A considerable number of them are in the service of Europeans. They are a stronger

and taller people than the Maráthás; but they are by no means inclined, or even in many instances permitted, to be as cleanly in their persons. In many places, like the Pariárs of Southern India,—whom in some respects they resemble, though they are by no means so degraded,—they turn aside to allow the Bráhmans to pass on the public roads. Strictly speaking, they are not within the pale of Hindúism, for though they worship some of its gods in their lowest forms, they are not allowed to pass the threshhold of the temples; and generally speaking, except at marriages, they employ Bairágís, Gosávís, and other devotees, as their priests, instead of the Bráhmans. I have little doubt that they are the remainder of a once very powerful aboriginal tribe. Indeed, this is the opinion which is commonly formed of them by Europeans, who have closely examined their circumstances or attended to their traditions. I have heard them, when quarelling with the Bráhmans, declare that the whole soil at one time belonged to them. The Sanskrit word for the Maráthá country is Mahárâshtrá, or the "great country." I suspect that it was originally Mahár-râshtra, or the "Mahár country," in the same way as we have Gurjar-râshtra, or the "country of the Gurjars," for Gujarát.

The Mahárs are perfectly accessible to mis-

sionary operations as they are at present conducted; and several families of them have embraced Christianity. The sacrifices which they make in joining us, are certainly not so great as those which are demanded of some other classes of the natives, in the present state of Hindú society; but while this enables them to listen to our message with less reserve than others, it is no reason for us to repel them. Generally speaking, they require a lengthened period of probation as catechumens, and particular watchfulness as members of the Christian Church. The trying time with them is not so much when they are baptized, and sit down at the Lord's table, as when they conceive that they should make some arrangements for the marriage of the young members of their families. In two instances we have been called to exclude converts from our communion, because of the formation by them of heathen alliances. It is but justice to others of them to say, that they have maintained a walk and conversation becoming the gospel. One individual, of very respectable character, has made considerable progress in study, and is engaged as a catechist in connection with the Mission in Bombay of the Free Church of Scotland.

14. The Dheds.

Exactly corresponding with the Mahárs now mentioned are the *Dheds* of Gujarát.

15. The Mangs.

On the eastern and southern borders of the Maráthá country, and distributed throughout the different villages, we have the *Mángs*, somewhat similar in their circumstances to the Mahárs, but taking a lower rank in the community. I cannot refrain from here giving an illustration of the power of conscience in an individual of this tribe. My friend Mr Mitchell of Puná and I had both preached on one occasion on the streets of a village on the banks of the Godávarí. When we had retired to rest after the labours of the day, our attention was loudly summoned to the front of the shed where we were accommodated, by the mournful utterance of "Sáheb! Saheb! Saheb!" We soon ascertained that a young man, apparently in the greatest agony, wished to address us. "What is the matter with you?" we asked. "O, I am *lost*," "O, I am *lost*," he said; "you have been speaking all day about *sin*; and I am a *great sinner*." Wishing to ascertain whether he spoke from a general impression o'

his guilt, or merely from the bitter consciousness of some particular crime, we asked him, "*What sin* have you committed?" After exacting from us a promise of secrecy, he said "I am the Máng leader of this village. About two years ago I ordered out my men to ——, where we attacked a Bhíl; and I cut off his head with my bill-hook! O, I am miserable, miserable, what shall I do?" The reader can be at no loss to know what our reply was. This person was quite willing to accompany us for farther instruction; but when he had made his arrangements to proceed with us on our journey, his mother, and *five* women who claimed him as their husband, threatened to destroy themselves, and would not permit him to move. In an official document now before me the Mángs are said to be "ignorant of any distinction between right and wrong, virtue and crime." What a striking illustration we had of the error of this statement!

Such is a brief reference to some of the principal Aboriginal Tribes of the West of India, who are altogether removed from, or are very partially connected with, the Bráhmanical system. The enumeration is both of purpose and necessity incomplete. It may be mentioned, in

particular, that it does not include any of the *migratory* tribes, with the circumstances and habits of some of which I have a particular acquaintance.

Looking beyond the territories, to which in this article I have referred, we discover very large and numerous bodies of natives in a situation very similar to that of those to whom I have now directed attention. They are to be found in all the recesses and table-land of the Sahyádrí range and its adjoining districts, to its termination near Cape Comorin. Among them are to be ranked the well-known Shánárs of the south of India, and the slave and degraded population of Canara, Malabár, and Tranvankár. They abound in the ceded territories on the banks of the Nirmadá, and are the principal inhabitants of the province of Gondwáná. They extend eastward to the Gangetic provinces; and, on the line of the Mahámadí, they approach Kattak. They cover the sides and flanks of the Himálya range; and are the principal inhabitants of the provinces east of Bengal. In short, there is not a district in India, of any considerable extent, of the population of which they do not form a considerable part. At this moment inquiry into their circumstances is happily extending among such of our countrymen as have opportunities of observing them.

There can be no doubt that the greatest good will be the result.

There are peculiar *encouragements* to missionary labour among these tribes. "No venerated literature," says Mr D. F. M'Leod,—an able member of the Bengal Civil Service, to whom I am indebted for much valuable information respecting those in Central India,—"records the deeds or characters of their deities; no powerful and sagacious priesthood holds them in a state of mental or moral vassalage; but, led simply by feelings of mysterious awe and dread, which sin has given as our heritage, to deprecate by sacrifices and mystic ceremonies the supposed wrath of an unknown god, they have ever evinced a disposition to listen to the soothing assurances of the gospel; to be charmed by the beauties of knowledge and of truth as it is unfolded to them; and to return the most ardent gratitude to those who have turned with Christian affection to raise them in the scale of being." There are also, it must be frankly admitted, peculiar *difficulties*, in conveying to them the gospel of Christ.

In referring to the circumstances of these tribes, we find them in three totally diverse situations. They either occupy distinct localities, altogether or nearly free from the intrusion or intermixture of other tribes; or they

are associated, on terms of comparative respectability, with the general Hindu population, of the provinces in which they reside, while at the same time they preserve their peculiar appellations and customs; or, they live in the outskirts of towns and villages as outcasts, or degraded menials.

1. With regard to those in the first-mentioned situation, to whom, with reference to the unity of their own economy and practice, I shall, for the sake of convenience, denominate the *uncorrupted aborigines*, I would observe that they are those whose circumstances demand the most particular attention.

(1.) Something may be done to diffuse among them a knowledge of divine truth by occasional *itineracies*. They have uniformly been found ready to listen with respect to the gospel message, and to treat with kindness such of our countrymen as have been induced by motives of benevolence to pass through their territories. Missionary tours, it must be remembered however, can be performed only during a brief period of the year, in many of the localities which they inhabit, and that because of their general insalubrity. They are altogether impracticable, both in the wilds and in the forests, during the rainy season, and the two or three months which immediately follow it, when

the malaria is most abundant throughout the jungles. In the latter part of the cold season, and during the greater part of the hot season, they may be undertaken without any very unusual hazard, if proper precautions be observed. If the traveller avoid the exhaustion of his strength; if he choose a spot where there is a free circulation of air for repose during the night; and if he be careful to abstain from the use of stagnant water, or even that of rivulets in which there may be any considerable vegetable infusion from the leaves of forest trees or deciduous plants, he may in general proceed with safety. His influence as a European, supposed to possess the protection of Government, and able to hold familiar intercourse with the people in their own languages, and the heartfelt interest which he expresses in their welfare, will commonly secure for him every attention which he can desire, and perhaps, more than would be extended in ordinary circumstances to the natives of the country. He should take short stages on his journeys, and give notice of the line of movement on which he may fix, to allow the people to assemble together to listen to his instructions. His visits will not pass unnoticed; and the word which he may declare will not encounter those prejudices which are so potent among those who are the

votaries of the Brâhmanical faith. It will be unquestioned by a bigoted priesthood, interested in upholding superstitious dogmas and practices. It will not be repelled by a perceived discrepancy between it and long-established erroneous systems, and minute and extensive and absurd traditions. The greatest disadvantage of the circumstances in which it may be delivered, will be found in the general apathy and ignorance of the people, and the want in them of those posts and trains of association which would be auxiliary to its remembrance, and their inability to peruse the publications which have been prepared for the purpose of expounding and applying it.

(2.) It appears to me that there are great obstacles to the formation among the people to whom I now refer of *schools*, even of the simplest character, especially when they are to be superintended by missions, the central seat of which is at any considerable distance. The aboriginal population is but sparse in the aboriginal districts, and great difficulty would be experienced in assembling the youth together in any considerable numbers. Schools enjoying but a partial and occasional superintendence, are seldom, if ever, prosperous; and they could not be expected in any degree to thrive, even were the first institution of them

easily accomplished among tribes altogether insensible to the secular advantages of education, which form the grand motive to the countenance extended to mission-schools by the general unconverted Hindú population. In the view of these circumstances, it seems very desirable to make provision, by a special arrangement, for the support and education of a select number of their youth, at the head-quarters of the different missions, and who, if thoroughly instructed in the truths of Christianity and the principles of science at our higher institutions, it is extremely probable, would, through the divine blessing, embrace our holy religion, and in due time be prepared to announce its glorious truths to their benighted countrymen. The expense of their maintenance during their studies might be discharged by contributions provided by those who take a particular interest in their conversion ; and ample compensation would be found for it in the probable results. I have little doubt, that if proper explanations were given to parents, and if security were offered to them for the kind treatment of their children, they would not hesitate to facilitate such an arrangement as that which is now proposed, and on which our missions would be ready to act, according to the means and opportunities furnished to

them. The Kulis and others, who have been so ready to emigrate to the Mauritius, and even to the West Indies, would surely not hesitate to allow their children temporarily to take up their abode in some of the principal towns of their native country, provided they themselves were allowed to hold occasional intercourse with them. Such intercommunion would be most desirable, in order that the youth, who by education would be greatly elevated above their kindred, might still maintain such a connection with them, as might keep awake their sympathies in their behalf.

(3.) When the aboriginal tribes are large and compact, and when healthy spots can be found in the midst of them, or in their immediate neighbourhood, *new mission stations* may be formed for their particular benefit. If a European layman or suitable native convert were procurable, a *branch* of one of the Bombay missions might with great promise of advantage to the Waralis be established at Umargáum in the northern Konkan, which is immediately contiguous to their territory, and to which they constantly resort in great numbers.

2. As the *Aborigines who are now associated with the general Hindú population*, will everywhere have a share of the labours which are conducted in connection with the stations which

have already been or may afterwards be formed, it is not necessary to say much respecting any peculiar measures which their circumstances may demand. It will commonly be found that they are ready to listen to the preaching of the Gospel, particularly when it is conveyed to their own doors, and when, defended from the scowl of those who think themselves superior in the scale of society, they are made welcome to attend such of the stated ministrations of missionaries as they may be able to understand. It is not only proper,—when there is nothing offensive in their manners and habits, and when there is a probability that they will continue to prosecute their studies,—that their children be allowed to attend our highest institution, but that measures should be adopted to beget within them a desire of instruction, by conveying it to them in the first instance in a vernacular form, and this for a time in separate schools, when other natives will not freely associate with them in those of a general character. Care should be taken to cultivate in all of them those habits of cleanliness as to residence, food, and person, the neglect of which forms a somewhat plausible reason for their depression among their countrymen.

3. Some of the observations now made are applicable to the *most degraded* of the abori-

ginal tribes. We scarcely know, however, what to say on the subject of their education. Till their wandering habits are overcome, and they are in some degree formed by the Government into village communities of their own, or get some footing in those which already exist, I do not see how its incalculable blessings can in any considerable degree be extended to them. It may be the will of God that, in the first instance, they are to be reclaimed from their errors solely by the simple preaching of the word of God.

In noticing the aboriginal tribes, it will be observed that we claim in their behalf only that share of attention to which their numbers, and the openings of Divine Providence for the propagation among them of the Gospel of salvation, undoubtedly demand. None of the other communities of India would we overlook; and we should not hesitate to apply the principles of Christian prudence, and humbly to seek to follow the example of the apostles of Christ, in the endeavour to spread divine knowledge throughout the length and breadth of the land. We must look on Hindú society in the mass, and consider how the leaven of heavenly truth may be most successfully introduced into it, and most powerfully affect it. We never cease to be grateful, when we think that the head-

quarters of our missions are in the chief cities of the country; but we are certain that none of their supporters desire that their influence may be confined within their ramparts. If Jehovah speedily call us to "enlarge the place of our tent," and to "stretch forth the curtains of our habitations," we may be allowed to "break forth into singing," and to "cry aloud." The prospect of the conversion of the whole of INDIA, with its numerous tribes and tongues and nations scattered over its extended surface, is absolutely *transporting*. May it speedily be realised! "God, be merciful unto us and bless us; and cause his face to shine upon us; that thy way may be known upon earth, thy saving health among ALL NATIONS."

VII. GOVERNMENT SYSTEM OF EDUCATION IN THE BOMBAY PRESIDENCY.*

In order that the position in which we have all along stood to the Government system of education, may be distinctly understood, we beg leave to make a few remarks.

1. We have ever regretted the exclusion of religious instruction from the Government seminaries, and that long before the Board of Education was formed. When noticing the principal establishment at Bombay, so far back as 1833, we wrote thus:—"A great mistake, we hold, was committed by the European founders of this Institution. They came forward with what they conceived to be a blessing to the country; but, instead of considering the most effectual mode of communicating that blessing, and instead of stating the terms on which they would bestow it, they allowed those who were not able to appreciate it, to come forward and change its character. They first excited a prejudice against their own ultimate

* From the Oriental Christian Spectator, June 1848.

views; and, instead of seeking to destroy that prejudice, they proceeded to confirm it, and to do every thing in their power to render it perpetual. Experience, we have no doubt, will soon convince all of them of their error. The co-operation of the natives on which they so much calculated, and which they took so many pains to invite, is already much more limited, than would have been produced by the exhibition of an open, manly, and decided avowal of an attachment to religion, and by the affectionate and zealous agency which could not have failed to be its concomitant.

"There is a great inconsistency in the practice of the principal supporters of this and similar institutions. They refrain, they say, from interfering with the religious belief of the natives, and yet they deliberately teach the elements of Geography and Astronomy, which will inevitably prove its destruction.* They will not present any system of truth, on which the soul may repose, by which it may be delivered from the curse and power of sin, and by which it may be prepared for the duties of life, and the services of heaven; but they will congratulate themselves, like 'The General Committee of Public Instruction in Bengal,' when 'an impatience of Hindúism, and a dis-

* See Author's Second Exposure of Hindúism, pp. 117-129.

regard of its ceremonies, are openly avowed by many young men of respectable birth and talents, and entertained by many more who outwardly conform to the practices of their countrymen.' The eyes of the principal natives, we trust, will soon be open to their best interests. The question, they should perceive is, not whether their religion shall be destroyed by education, but whether they are to receive any substitute for it."

2. In making these and similar remarks, we have been well aware of the delicate ground, on which the Government has believed itself to stand; and we have been ready, notwithstanding our deep regret that a better system of education in a religious point of view has not been adopted, to hope the best, and make the best, of that actually pursued. We have endeavoured by conversation, by lectures, by sermons, and by the circulation of books, to do our best to *supplement* and qualify that system of education. From most of the European professors and teachers, and even from some of the native officials, of the Native Education Society, we have met with much encouragement in these attempts, which we have always gratefully acknowledged.

3. We have loudly complained of the favour shown to heathenism and error in the educa-

tional system of Government, and the violation of that neutrality which has been actually professed. The Puná Sanskrit College, a great nursery of false science, false literature, and false religion, we denounced when it stood on its original footing; and we have reason to believe that what we said respecting its demerits, both in public and private, contributed in some degree to the establishment within it of a European superintendence, and the introduction of those reforms which of late years have taken place within its walls. To the faults of the *publications* of the Native Education Society, to the funds of which Government has so liberally contributed, we have decidedly adverted in the article from which we have already made a quotation, and in other papers. "The Mathematical books which are employed," we have written, "and which are principally translations by Captain [now Colonel] George R. Jervis, form an excellent series; but the other works which are used are little calculated to enlighten the understanding, or discipline the minds of the young. Their morality we have no hesitation in characterising not only as defective, but as, in many instances, decidedly erroneous. Christianity, the only system which recognises a pure morality, which is adapted to the temporal and eternal neces-

sities of man, and which can produce good order in society, is carefully excluded from all of them, while some of them, which are advertised as translated by Europeans, bear on their titles a dedication to a heathen god, and from their contents appear a suitable offering to such a divinity. We greatly marvel at the state of matters which exists, and we must declare it as our deliberate opinion, from an intimate knowledge of the results of the educational process of this institution, that, as at present conducted, it is the instrument of almost unqualified evil. We are far from being singular in this sentiment. Many of the best friends of the Society have already forsaken it, or are about to bid it farewell, for the very reason which we have stated. Unless there be a complete alteration in its principles, and a corresponding change in its practice, it will soon cease, we are persuaded, to enjoy the support of some of the most zealous promoters of education in India." Our anticipations here expressed, we need scarcely say, have been realised. Our countrymen in general have felt it to be their duty to *prefer* the better and unexceptionable system of tuition, and to extend to it their principal pecuniary patronage. Those of them who have assisted the Government schools by their counsels, have been actuated mainly by

the motive of preventing evil, and making the best of a comparatively small amount of good. Numbers, whose names we could mention, have withdrawn from them in actual despair. The most highly accomplished official who was ever in connection with them in this presidency, the late R. C. Money, Esq. of the Civil Service, gave this testimony, on his resignation :—"I have seen, while several years Secretary to the N. E. Society, the miserable results of the plan now in force—continual divisions of opinion ; jealousy of all parties against all manifestation of the known sentiments of each other ; the desire of every good cramped and smothered by duplicity, ignorance, and superstition. In fact, the second article of that Society is a perfect incubus on the life and energies of education."*

4. We have often felt indignant at the manner in which whole departments of history, geography, and literature,—from their known or supposed relation to Christian truth, or inimicalness to heathen error—have been tabooed, or avoided, or misrepresented in connection with the Government seminaries. Of the Jewish nation, terrible from the beginning and so intimately connected with all the empires of

* Memoir on the Education of the Natives. Oriental Christian Spectator, May 1835.

antiquity, and of the Jewish territory hallowed by ten thousand tender reminiscences, there was long as studious an avoidance, as if the one had never existed, or as if the other had popped down into the Mediterranean in some great cataclysm. The pupils of the Elphinstone Institution have only, till lately, known Milton, the prince of uninspired poets, by casual extracts. Even the history of their own country, has been curtailed and abused to suit the notions of the ignorant and unthinking. The "Introduction to the History of India, abridged from the work of the Hon. Mountstuart Elphinstone," whose great and honoured name the principal Government Institution bears,—and published in Maráthi and Gujaratí,—is by its excisions and suppressions such a cunning and disgraceful caricature of the valuable original work, that the sooner the remaining copies are given to the flames or the snuffshop so much the better.

5. We think that the Government of Bombay does well in its encouragement of education through the medium of both the English and Vernacular languages. It grievously errs, however, we conceive, as we have said elsewhere, when in its higher institutions it teaches English literature and science to one set of persons, and oriental literature and science to another. The

English literature and science are pent up with their possessors, who, generally speaking, can neither compose nor translate books for the benefit of their countrymen ; and the stores of eastern lore, unqualified and uncorrected by those of the west, prove injurious, instead of beneficial, to their possessors, and associates. The English and Sanskrit Colleges most clearly should be united. As the English language is the great storehouse of knowledge, in literature, science, and religion, it should be taught not merely for the benefit of those who make the acquisition, but—as avowed by the Court of Directors at home—for the benefit of their agency and personal influence among hundreds of their countrymen. When it is attended to as the grand medium of *acquiring knowledge*, the vernaculars of India should be most systematically studied as the grand medium of *communicating knowledge*, to the body of the people; and the learned languages of India, should be studied as illustrative of the formation and structure of these vernacular languages, and the source from which words needed by the vernacular languages, in the exigencies of advancing science and literature, should be drawn. Matters must not be left, in unconcern, to their own issue. If the very object of giving a superior education—at a great expense of money, time,

and talent—to a limited number of persons, be that they may diffuse knowledge throughout the country, every assistance should be given to them to qualify them for finding a native channel through which that knowledge may flow forth. No reformation has ever taken place in any nation of the world, through ministrations or efforts conducted through a foreign or antiquated medium; though foreign influence has often, in the first instance, supplied the place of indigenous discovery, and, as in the case of that of Greece on Italy, given the first impetus to national improvement and advancement.

6. While we approve of the Government of India making some provision for improving the education of the higher classes of the natives, we disapprove of its comparative neglect and disparagement of the lower classes, for whom it has made no adequate provision. Above all, we disapprove of that deference to *caste*, which it is too prone to manifest. The youth of certain castes, however well washed and clothed, dare not enter the Elphinstone Institution. The vernacular pantojis drive the children of certain tribes altogether from their schools. None but Bráhmans, the "gods upon earth," are admissible to the Sanskrit College at Puná. A learned Judge, though not sound asleep, was speaking in his sleep, we opine, or

rather he was converting the determinations of an upright mind into principles and precepts of acknowledged law and practice, when, in connection with education, he spoke of the British Government "proceeding with respect to its Hindú subjects, as it does with those of European race and locality, on the broad principle of a clear stage to all and no favour." Multitudes of the Hindús are not allowed even to mount the stage in any circumstances, or on any terms.

7. We regret that Government gives so little encouragement to the indigenous schools of the natives, and to those, more numerous than its own, which are supported by philanthropic institutions both of this and of other lands. We are aware of the difficulties which the principle of neutrality on the subject of religion,—a principle which we have seen often abandoned by aberrations to the *left*,—raises in the way of its action; but these we do not think altogether insurmountable. The Government could allow unexceptionable books to be furnished to schools at its own expense, when certified that they were demanded for *bonâ-fide* use. Rewards and honours it could confer upon deserving pupils wherever they may have been educated. So thought that great man Sir John Malcolm,—whom a great

authority, Sir Walter Scott, characterized as "the poet, the warrior, and the polite man,"—who in his work on the "Government of India" and his "Minute on Education," says, "The schools of the Missionary Societies, as well as those who are brought up privately, must, as before stated, have a right to stand for prizes at every public examination. The object is to diffuse knowledge, and this is attained in whatever way it be acquired." So thought the great and good Sir Robert Grant, —than whom we have had few Governors more justly and greatly beloved and respected,—as we have heard him most emphatically declare, and as he evinced by his own conduct. We remember an occasion of his being much struck with the bearing and acquisitions of one of the pupils of the General Assembly's Institution, who had been introduced to him, and his conferring upon him in darbár a *khal'at*, or honorary dress, in acknowledgment of his merits as a student. The last thing which we know him to have done as a Governor in connection with the cause of education, to which he was so much devoted, was that of asking the writer of these lines to draw up a plan for the practical encouragement of a sound and useful education of the natives, by whomsoever conducted. We would earnestly hope, that the

important matter which he had in view, will not be lost sight of. We have no complaint to make of the oversight of the students of the mission or private schools by the heads of offices in Bombay or elsewhere, when they solicit employment at their hands. Both our civil and military functionaries, as far as we know,—to their credit be it said,—have always been ready to put them on the same footing with the pupils of the Government seminaries.

8. We have greatly lamented the little attention often paid by the Government agents in the affairs of education, to the position and prospects of the mission establishments in various parts of the country. In numerous instances which we could mention, have the authorities to whom we refer, commenced and carried on their operations, apparently more in a spirit of rivalry than of generous co-operation. Localities first occupied by missionaries have been invaded, with little consideration of their wants and necessities. Scholarships and monitorships have been multiplied,—beyond all precedent in any part of the world known to us, and contrary to the soundest principles of educational economics, on the part of some urging their foundation,—principally as grounds of preference by the native community, of the Government institutions. The greatest oppo-

nents of missions and mission-schools in the country are the Government native teachers, with few exceptions. We call the attention of Sir Erskine Perry, the President of the Board of Education, to these *facts*. From what he has said in a late speech of a "catholic spirit of sympathy" with our operations, as well as from other circumstances which we have noticed, we acquit him, as we do other members of the Board of Education, of all countenance of the disreputable feeling against which we protest.

9. With the Bombay newspaper press,—at least that of the Times and Telegraph, for we believe the Gentleman's Gazette has not yet revealed its views of education,—we desiderate not only a literary and scientific, but as far as possible, a practical education for the natives of India. We need scarcely assure all concerned, that the time has passed away when the Hindu students, like the Rishis and Munis of paurânik fable, could practise *wâyubhakshan*, dine on the âtmosphere, or provide a breakfast by pounding a bolus of iron in a mortar. The secular produce of education in the present state of infantile civilization in India, is ever before the view of the natives. "Has he abandoned the earth because he has leapt into the air?"—is one of their proverbs, which, though perhaps not constantly on their lips, has an

abiding lodgment in their hearts. Though we are far from saying to the Government, Hew down the Academic Grove, and upset the pillars of the Porch, we must candidly admit that we have really more need at present of the polytechnic institution than the university. Professional and industrious objects are too much neglected. Though we may dislike the motives of the tyrant of the Nile, we may learn a good lesson from his practice. His educational protegés prove able and willing to help themselves whenever they are let alone.

10. There has, we think, been a considerable improvement in the educational institutions of the Bombay Government within these few years, which we are delighted to acknowledge. Under the agency of Major Candy, important reforms, which from time to time we have noticed, have been introduced into the Puná Sanskrit College, its oldest establishment. The European professors and teachers in Bombay and elsewhere, have, almost without exception, been men who would have proved an honour to any establishment in Europe. The Grant Medical College is an admirable Institution. Some of the evil publications of the Native Education Society have been purged or laid aside. The Maráthí and English, and English and Maráthí Dictionaries, which have been

given as a boon to the public, are unsurpassed in oriental lexicography. Others beside Government officials are to blame for the comparatively small supply which we yet have of school-books and miscellaneous reading-books in the vernacular languages; and, as far as we ourselves are concerned, we must frankly say of the Board of Education, that we have found it ready to patronize every deserving work not opposed to the principles on which its favours are distributed. We ask for it more assistance than it has yet received in the production of a vernacular literature.

11. It is with extreme sorrow, though not with much surprise, that we have marked the moral results of the Government system of education throughout the presidency. In a journal, dated 3d January 1844, by the Rev. James Mitchell of Puná, one of the most sober-minded of men, and an acute observer of the natives, with whom he has daily mingled for a quarter of a century,—we see it thus written: —"I always find that those young men who have been educated at the Government schools, or have had much intercourse with corrupt persons in Government offices, are the most insolent, unmannerly, and, I would add, unreasonable beings to be met with anywhere. They have a thorough dislike and contempt

for Europeans, and they are sure to mention, in their own justification, any evil conduct they have seen in their superiors, or heard of them. The education they obtain, and the intercourse they have with Europeans, only serves to harden their hearts. The Government school tells them not to read the Bible, or, which is as bad, shuts it up from them as a proscribed volume; and the conduct they so often observe outrages every precept of morality. Religion is thus wounded in the house of her friends, and the natives are thus led to blaspheme and resist the truth." We find one of the speakers at the General Assembly of the Free Church of Scotland in 1846, thus reported:—"He begged to recal the attention of the Assembly to a statement contained in the report read by Dr Gordon, which, in his opinion, contained a most impressive testimony on this subject. The report, when referring to the mission at Bombay, informed them, that one of the professors of the Government Institution there, Mr William Henderson, a graduate of the University of Aberdeen, and an able and devoted teacher of the young, after prosecuting his labours for a good many years in connection with the Government Scheme of Education, had seen it to be his duty, with considerable pecuniary sacrifice, to renounce his status in connection with

that scheme, and to join himself to the Free Church Mission. His friend had ample experience of the working of the Government plan of education, even in the most favourable circumstances, when their teachers are well disposed to use their private influence in favour of Christianity, to treat the agents by whom it is propagated in India with respect, and to encourage attendance at their various lectures and services intended to supplement, and to modify, and qualify the instruction received at the Government seminaries. He had seen, however, the existence of doubts and surmisings among the pupils of these seminaries about the fundamental principles of all religion, and a luxuriant growth of pride and conceit, which had effectually alarmed his mind; and he had clearly discerned the path of duty, and acted nobly by entering on that path. What he had done, he trusted, would not be unnoticed by men in power, both in India and this country; for independently of this circumstance, he was happy to say that the officials of the East India Company were not unanimous in the wish that things should remain as they are." In a matter bearing on that before us, we have already referred to the testimony of one of the Secretaries of the Native Education Society. We could fill sheets with others of a similar cha-

racter, to which we have access. In our April number, when noticing a series of letters by the assistant teacher in the Government school of Surat, and one of the most distinguished alumni of the Elphinstone Institution in Bombay, we were compelled thus to direct attention to his creed and opinions as exhibited in these letters :—" Such is his ignorance of the lives of our great philosophers, Newton, Bacon, Locke, &c., that he intimates that their attachment to Christianity originated in 'moral weakness,' and was akin to their giving 'in to the popular superstitions (witchcraft, alchemy, &c.);' while the merest child in a school, the conductors of which have the courage to abstain from tabooing and concealing truth, know that their attachment to Christianity was the result of inquiry, study, prayer, and conviction, and was manifested in their public and private engagements, and deliberate and learned authorship. Such is his estimate of Christian morality, that having occasion to allege the practice of deception by Nasarwánji, and to characterise it as 'base treachery, and unmitigated falsehood,' he compliments the European community, by saying, 'all this may be eminently consistent with the much vaunted morality inculcated by the Christian religion.' So little does he know of the course of revelation and its

actual communications to man, that he seems to believe that the morality of the Old and New Testaments is diverse, while the sum of both of them on this subject, is, 'Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy strength, and with all thy mind, and thou shalt love thy neighbour as thyself.' Such is his ignorance of the dark or middle ages, that he speaks of them as the time 'when Christianity had the greatest hold on men's minds,' though it is notorious that it was ignorance of Christianity which constituted their darkness, and the disregard of the principles and precepts of Christianity which constituted their tyranny. So great is his ignorance of the grand questions raised at the glorious era of the Reformation, that he makes Luther assert the 'paramount authority of reason,' while all know that he asserted the paramount authority of God and his word, by which reason must be regulated. So greatly does he admire the refuse of thinkers in latter times, that he speaks of them as the '*Reformers* of the 18th and 19th century,' who have 'called in question the authenticity of the Bible and its claim to divine inspiration.'" These are mere *specimens* of the erroneous notions which we know to be held by multitudes of the educated youth; and they are such notions as the

system of tuition is not calculated to correct. We do not say that they are universal among the class of young men to whom we refer; for we have the pleasure of knowing some,—and we do not fail to respect and love them,—who hold such opinions in abhorrence. From the communication of a respectable native which follows this article, it will be seen that there are some who lament and protest against the loose morality of speech and conduct, which is the consequence of an imperfect or erroneous education.* This correspondent tells us that

* Of the article,—written by a Pársí, who has furnished us with his name,—which is here referred to, the following is an extract:—"While on this matter I deem it advisable to take on hand a subject which I had long been boiling with a desire to have an opportunity of bringing to your notice; but circumstances over which I had no control prevented my doing so earlier. I allude to the mischief which the Government system of Education (unaccompanied as it is by the salutary *panacea* of religion) has been the means of producing. I am the more entitled to a considerable degree of confidence on this subject—inasmuch as what I am going to write is dictated by a thorough experience of it for some time, during which I have had frequent opportunities of becoming an eye-witness of the most reprehensible conduct of those, whom it is now my most unpleasant task to expose to the public gaze.

"It is said, and truly said, that every stage of man's life has its peculiar vice. The hot spirit of youth—prone to repudiate every institution having the sanction of hoary antiquity—is succeeded by the tenacious adherence of old age, both of which extremes are equally vicious. How many are there of my own individual acquaintance (Ho—most sadful to relate, some of them my bosom friends)—who are tainted with the former vice.

the set of persons whom he has in his eye, and with whose licence he is disgusted, yet say, "There is but one God and him we believe." If this be the case, they hold the fundamental

They can spout *Shakespeare*, expound *Bacon*, and read *Milton* to the very soul. They can elaborately lecture you on the mischief caused by the ascendancy of passion over reason, and wax most eloquent on the evils which such a state of things will bring about. They can supply you with a code of most excellent maxims for the guidance of your conduct in critical junctures. But what after all? What effect has all this trash of education on their individual self? What could it be but that of setting them like *Pariah* dogs—against all the institutions—the heir-looms bequeathed them by their ancestors. Sometimes they will utter sentiments so obscene, and make use of expressions against each other so indecent, as will redden the cheeks of modesty, and put your modern Billingsgate fishmonger to the blush. The other day I was present at a company of these worthies assembled together; and it was not with a little mortification that I brought myself to be a patient hearer of their mad ravings, prompted in the heat of rashness. Our hobby-horse was religion—a subject, as you will no doubt allow, that ought to be the last to be indragged on such an occasion for discussion.

"The arguments *pro* and *con* were most ingeniously sustained. You will naturally be inclined to wish to know for which religion did they show a decided predilection. For the Christian, as you will be disposed to guess, or for that of their forefathers? Let me undeceive you, Sir. Their own religion has already come under the ban of their denouncement as the fabrication of a later date—and as for the Christian, God forbid that I should ever pride myself for being the friend of such infidels as I am constrained to call them—even though my nearest and dearest friends. They have no religion—they say, There is but one God, and him we believe."

Similar results, and even to a more fearful extent, have appeared in Bengal. See Calcutta Review, No. IV.

truth of religion in unrighteousness. Some of them, the most advanced in understanding, we know to be like Plotinus and Porphyry, "who endeavoured to preserve Paganism by clothing it in a disguise of philosophical Theism." For all that is truly pure, and good, and heavenly in morals and doctrine, they have a cordial hatred. The claims of God to reverence, love, and rational and spiritual service, they do not recognise; and the question of their own destiny under the moral administration of God, they seldom raise or agitate.

But we must for the present bring our remarks to a close. Our thoughts, though hastily expressed, have not been hastily formed. We submit them to Sir Erskine Perry, not merely as the champion of the Board, but as an inquirer and a judge. We can assure him, that without great changes being effected in the system of native education pursued by Government, it will never be productive even of that good which he expects as its fruit. We rejoice, however, in the zeal with which he has taken up the cause of native education; and we trust that he will be an eminent instrument of its *improvement* and *advancement* in this dark land. We call upon him to look on the whole of India, in the vast extent of its intellectual, moral, religious, and social wants.

VIII. THE FIRST-FRUITS OF INDIA UNTO CHRIST: AN ORDINATION SERMON.*

"Salute my well-beloved Epenetus, who is the first-fruits of Achaia unto Christ." ROM. xvi. 5.

MUCH has of late been said of the potency of an *idea;* and certainly it must be admitted

* Preached on the occasion of the first ordination in Western India of a native to the holy ministry, thus noticed in the Oriental Christian Spectator:—"The solemn ordination to the holy ministry, by the Free Presbytery of Bombay, of the Rev. Hormazdjí Pestonjí took place in the Mission-house, Ambrolie, on the evening of Wednesday, the 5th of July 1848. The attendance on the occasion, both of Europeans and Natives, was great; and considerable numbers of the audience who could not find accommodation in the large lecture-room in which the services were conducted, were accommodated in the adjoining verandahs, in which not a few of them were obliged to stand. The congregation was of an unusually diversified character. Besides the ministerial members of the Presbytery at present in Bombay, the Rev. Dr Wilson, the Rev. J. M. Mitchell, and the Rev. A. G. Fraser, and the representative elders, the Rev. R. W. Hume, and Messrs Spencer, Fallon, and Smith, there were present ministers of all denominations of Protestants on the island of Bombay, Episcopal, Presbyterian, and Congregational, including the Venerable Archdeacon Jeffreys, the Rev. Dr Stevenson, and the Rev. Messrs Allen, Darby, Isenberg,

that the unanimous adoption of any great principle of thought or action, whether good or evil, by large bodies of men, constitutes a power of great magnitude. This power of an idea has, in connection with certain processes of generalization, been associated with different systems of religion, in their origin and development; and it has been applied even to Christianity, the foundation of all our hopes, the spring of all our conduct, and the source of all our enjoyment. Christianity, however, we ought ever to remember, is not essentially considered, an idea but a *fact*, even the "great mystery of godliness:

> GOD WAS MANIFEST IN THE FLESH,
> JUSTIFIED IN THE SPIRIT,
> SEEN OF ANGELS,
> PREACHED UNTO THE GENTILES,
> BELIEVED ON IN THE WORLD,
> RECEIVED UP INTO GLORY."

The manifestation of Christ as a fact, was expected from the very beginning; for to him,

Mengert, Jerrom, Bowen, and Wood. Among the audience were natives of each of the four quarters of the world, and members of all the Christian communities of the West of India, Protestant, Romanist, and Oriental, and converts to Evangelical Christianity from among Jews, Zoroastrians, Muhammadans, Hindus, Roman Catholics, Armenians, and Abyssinians. Natives too of all classes and creeds, both friendly and hostile to Christianity, formed part of its constituency. They all con-

as Lord and Redeemer from on high, did the voice of the living seer, and the instruction of the significant symbol and ceremony and service point, and on him, as such, did the desire and expectation of the faithful rest. "When Christ the eternal Word was made flesh and dwelt among us," men actually "beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." Wonderful as was his teaching in connection with his revelation of the will of his Father, he laid no stress upon it as demanding the discipleship and adherence of the multitudes whom he addressed. God's love to the world in the *gift of himself*, was the grand theme of his instruction. "I am the living bread," he said, "which came down from heaven; if any man eat of this bread he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world." Desiring the propagation of his faith, he sought, in the first instance, not so much for *doctors* as for *witnesses*. Addressing his apostles, he said, "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth

ducted themselves in the most decorous and appropriate manner; and not a few of them were deeply affected both by what they saw and what they heard. The whole assembly was to many a pledge, that the time is coming when as there is but one Shepherd, there shall be but one sheepfold."

who proceeded from the Father, he shall *testify of me:* and ye also shall *bear witness*, because ye have been with me from the beginning;" "ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be *witnesses* unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." The communications made to men by the apostles, constituted a *message* —the gospel, or glad tidings, that "God was in Christ reconciling the world unto himself, not imputing unto men their trespasses." They spoke of their perceptions and experience, as well as their convictions, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of Life . . . that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ." Even when they were most discursive in their teachings, they *preached*, or proclaimed, "Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them who are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." They sought not for converts to a set of philosophical tenets and

opinions; but for men who should take refuge in the grace of God in Christ Jesus, and "call upon the name of the Lord." They baptized their disciples in the *name of the Father, and of the Son, and of the Holy Ghost.* The societies, or churches, which they formed, consisted of professed *believers in Christ.* The union of the constituents of these churches with one another was through their *union with Christ,* he being viewed as the head of the whole body, of which they were merely the members, and the Lord of the whole household of which they were the sons, daughters, and servants. There were different offices among them; but these were according to the different gifts, graces, and callings given to them by God. They were not associated to support an idea or a system; but they were assembled round a person, even Christ, whom they beheld with the eye of faith. Their organization was not one of human convenience or human devising; but it was ordered by the injunctions and effected by the Spirit of Christ himself. They were bound together by the most tender and sacred ties.

By adverting to these circumstances, we may understand, in some degree, both the boldness and humility and love of the early teachers of Christianity. It was not on their own account

that they claimed a hearing from their fellow-men. They were appointed by Christ; and they sought the glory of Christ. They were not the lords of God's heritage, but the ministers. Their fellow-believers were their brethren and their sisters in the faith. Toward them they bore the strongest and most unfeigned affection. Their honours consisted in labour, sufferings, and condescension; and their joy and their reward were the objects of their service.

Most strikingly and beautifully are these facts illustrated in the case of Paul, the great apostle of the Gentiles. "Though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is me if I preach not the gospel! . . . . Though I be free from all men, yet I have made myself servant unto all, that I might gain the more. . . . To the weak became I as weak: I am made all things unto all men, that I might by all means save some. And this I do for the gospel's sake, that I might be partaker thereof with you." "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal." "Who is weak, and I am not weak? who is offended, and I burn not?" "What is our hope, or joy, or crown of rejoicing? Are not

even ye in the presence of our Lord Jesus Christ, at his coming."

What was the affection of the apostle Paul to believers, not only collectively but individually, is strikingly apparent from the Epistle to the Romans, and especially from that part of it which contains the greetings, and salutations, and commendations, which he sent to various parties at the imperial city on proceeding to it, whose names, and persons, and connections, and doings, and worth, he remembered and recounted. We find in his case, divine grace not attempting to annihilate the natural feelings, but refining, purifying, and exalting them to the highest degree; and not making war with such of the social customs of man as are in themselves not sinful, but using them for effecting, and communicating, and suggesting good. He is alike kind, and impartial, and judicious, in the notice both of private and public Christians, and that too of both the sexes. Phebe, probably the bearer of this epistle, he commends as a sister in the faith, and a servant or deaconess of the church at Cenchrea, where her disinterested succours had been extended to many, including the apostle himself; and he requests that she should be received in the Lord, and that in a manner such as should be expected of the saints, with sin-

cere and generous hospitality and countenance. Priscilla and Aquila, both in their united and personal capacity as wife and husband, he greets as his "helpers in Christ Jesus," remembering the aid which he had received at their hands, especially their courageous devotedness, when they "laid down their own necks," exposed their own lives, for his life, and who were consequently entitled to receive, and actually received not only his thanks but those of all the churches of the Gentiles, united in love to Paul and blessed by his ministrations. The whole church, meeting or residing in their house, was included in his benedictions. Epenetus the beloved, he saluted with special interest, viewing him as the first-fruits of an important province unto Christ, the first-fruits reaped, offered, and presented to the Saviour, as the pledge of an abundant harvest of souls,—the firstling of the flock devoted to the Lord, the token that he should yet see of the travail of his soul and be satisfied, in connection with that district of country to which Epenetus belonged. Mary is greeted, whose simple usefulness principally consisted in her personal ministration to the apostles, when probably she performed for them many nameless but acceptable services. Andronicus and Junia he recognises as his relatives according to the flesh, as sufferers or

fellow-prisoners with himself for the cause of Christ, as distinguished among the apostles or messengers of the truth, and as having the precedency of himself in their union to Christ. Amplias he greets simply as beloved in the Lord, yet thus as having no mean distinction. Urbane, his "helper in Christ," and Stachys his beloved, are not forgotten, either from ingratitude or inconstancy of regard. Apelles he salutes as "approved in the Lord," one whose discipleship had stood the test in the presence of Him whose eyes are as a flame of fire. The members of Aristobulus' household, who, in the service or the shine of a man of rank, forgot not their allegiance to the prince of life, have the apostle's salutations, as well as Herodion, another of his kinsmen, and the constituents of the household of Narcissus, whose position and peculiar trials were probably similar to their own. Salutations are given to Tryphena and Tryphosa, whose business it was to "labour in the Lord," and to the beloved Persis, another female, whose glory it was that she "laboured much in the Lord." Rufus is saluted as "chosen in the Lord," a trustworthy disciple, and also the aged Christian who was his mother by nature, and Paul's by kindness. Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren with them, and Philologus, and Julia,

and Nereus, and his sister, and Olympas, and others with them, are mentioned without any distinction but that of "saints." But how much would they value their simple recognition by Paul in this character! Brethren, may *we* look upon one another with love and affection, as we stand related to one another in the Christian Church.

"Salute my well-beloved Epenetus, who is the first-fruits of Achaia unto Christ," is the apostle's injunction which we have at present specially to consider and apply.

The word translated "first-fruits" has the same meaning both in classical and in biblical Greek; and it is applied both to the first-fruits of the field and the firstlings of the fold. These form the produce which specially gratifies the eyes and excites the hope of the husbandman, the gardener, and the shepherd. Their growth and development are the objects of particular observation and care. They are the symbols of the approaching season and the coming harvest, the pledges of reward for watchfulness, labour, and toil. Amongst almost all the nations of the earth, it has been customary to dedicate them in some form or other, or in some quantity or other, to the gods. Under the Old Testament dispensation, specific in-

structions and directions are given about their dedication to Jehovah. The firstlings of animals, clean and unclean, were claimed as his peculiar property, those of the latter being appointed to be redeemed or commuted for, and were to be devoted to offering and sacrifice, and the support of his servants; a part of them being sometimes reserved to be eaten by those presenting them before the Lord. The imperfect fruits of trees, on their first planting, were viewed as "uncircumcised" and rejected; but in the fourth year, when the vegetable produce had first reached its strength, all the fruit of that year was "holy, to praise the Lord."* Other first-fruits were devoted to the Lord, at the places where he made his name known, in connection with most interesting religious rejoicings and services, as we learn from the instructive portion of the Law which we have this evening read in this place.† The denomination given by the apostle to Epenetus as one of the first converts, or perhaps the very first convert of Achaia, would be well understood by the members of the church at Rome, whether originally Gentiles or Jews. As applied to such a disciple as Epenetus was, it is both appropriate and beautiful.

The beginnings of great and salutary changes

* See Lev. xix. 24. † Deut. xxvi.

in society, are those which the observer is most eager to mark, and which the historian is most eager to record; and the first-fruits unto Christ, the first converts to Christianity,—I designate by this name only those who embrace our holy faith from real deference to the truth and spirit of God,—in any country of the world, have been special objects of regard to believers from the days of the apostles to the present time. The circumstances in which they are brought to notice are among the most interesting which can be imagined. Uninfluenced by the example of their countrymen and their familiars, who may be either wholly ignorant of, and apathetical concerning, the truth, or transported by prejudices and enmities; destitute of early training in the nurture and admonition of the Lord; and exposed to the contempt, scorn, opposition, and persecution of the multitudes, they shew, when they lay hold of the doctrine of God, the strength of their convictions and the estimate which they form of the message of salvation. The change which is effected in their views, feelings, and pursuits, is a moral miracle. It bears testimony to the essential identity of the moral nature of man in all the climes under heaven. It is a demonstration of the fact, that the word of God, as of old, is still quick and powerful, sharper than any two-

edged sword, a discerner of the thoughts and intents of the heart, and mighty through God to the pulling down of strongholds. It is an illustration of the fact that Christianity is not as some imagine, a local and temporary development of what they are pleased to call the "religious principle;" but the embodiment of the truth of God respecting the Saviour, designed and fitted for universal propagation and acceptance throughout the world, and maintenance till the consummation of all things. In their abandonment of the sinful ways of the world, and their endurance of trials, deprivations, and afflictions, we find a heroism not only to be acknowledged, but demanding our approbation and admiration, and a courage excited and supported by the Spirit of truth himself. Their experience is frequently not merely instructive, but confirmatory of the faith of those who were in Christ before them. The love of their espousals, and the zeal of their early endeavours, rebuke the lukewarmness and comparative indolence of those who may have left their first love and declined from their first service. Their steady advance in holiness, independently of the example of their countrymen, and with habits formed without the advantages of parental watchfulness and discipline, is most gratifying to the Christian

heart. It vindicates the doctrines of grace. It shews that the "mercies of God" are the most powerful motives by which men can be influenced in presenting their bodies a living sacrifice, holy, acceptable unto God, which is their reasonable service. The interest and curiosity of multitudes continue to be exercised in connection with them long after they are removed from this earthly scene. The liberal Joses, the seven deacons, the Ethiopian eunuch, the charitable and active Tabitha, the devout Cornelius, the teachers at Antioch, Lydia, the first convert at Philippi, Dionysius the Areopagite, the woman named Damarus, the eloquent Apollos, the old disciple Mnason, and many others, besides the more distinguished messengers of the truth, are peculiarly dear to the readers of the Acts of the Apostles. We treasure the names of the parties resident at Rome, to whom Paul sent his salutations, and of all who are brought to our notice throughout the epistles. The noble Vettius Epagathus, Sanctus the deacon, the devoted and accomplished Blandina, and the other early disciples and martyrs at Lyons and Vienne, Saturninus the first bishop of Toulouse, and Hilary of Poictiers, continue to be the most hallowed in the history of the Gallican Church. The memory of Pantœnus, one of the first names we meet with in the

annals of that of Egypt,—he must have had his predecessors from the time of the evangelist Mark,—is, notwithstanding all his stoical aberrations, hallowed as that of a "sincere Christian." For Cæcilius of Carthage, in the west of Africa, we rejoice on his own account and as the instructor of Cyprian. Every Armenian speaks with rapture of Tiridates and his nobles as the first-fruits unto Christ of his fatherland. Palladius, Patrick, Ethelbert, Bertha, and others, are dear to the memory of the Britons, Scots, and Anglo-Saxons. Theodo of Bavaria, and Gylas, and Geysa, and Sarolta and Stephen of Hungary, Olaus of Norway, and Olga of Russia, though comparatively little is told us of their faith, are remembered with interest, while their contemporaries, however distinguished in their day, are entirely forgotten. These are names which at the moment occur. Time would fail us to mention the first trophies of grace in many a land of the globe.

In few, if in any, countries of the world, are the first converts to Christianity to be so much valued and esteemed by the Church universal as in India. I am bound to state this as my deliberate and firm opinion. Though India is not at the extreme either of heathen civilization or of heathen barbarity, it is at the extreme of national alienation from the know-

ledge and service of God. In his inscrutable providence, he has permitted the maturity of the heathen apostasy to be developed within its beautiful and fertile climes, teeming with a population of unnumbered millions of immortal beings. With a hereditary priesthood, all the members of which hold themselves to be "gods upon earth, and who from time immemorial have set themselves forth as the depositaries and monopolists of all knowledge human and divine; and with institutions and laws most cunningly framed by them to support their authority, it has been subjected to a spiritual tyranny the most complete that can be imagined. By daring and unhallowed speculation on the part of the members of this priesthood on the one hand, and foolish and degraded worship and practice on the part of the people on the other, the glory of God has been here more obscured, and the debasement of man more effected, and his bondage intellectual and spiritual, by caste and custom, more firmly secured, than in any other country of the globe. The fundamental principle of its pantheism, identifying the soul of man with the Spirit of God, has put the creature on the same level with the Creator, and annihilated all proper ideas of moral responsibility, and identifying the spirit of man with the life of

the lower animals, has degraded him to the level of the brutes, and rendered him comparatively indifferent to his ultimate doom. Abstraction has here taken the place of contemplation and instruction; idolatry and frivolous, or bloody, rites and ceremonies, of spiritual worship and atonement; the annihilation of the powers of soul and body, of sanctification; and the transmigration of souls or dreary absorption, of joyful and everlasting salvation. Romance and legendry have been substituted for history; the laudation of the elements for that devotion which consists in the praise of Him who sitteth on the circle of the heavens by his name JAH; the ravings of the forest monks and hermits, for the dictates of inspiration, and the sober deductions of experience and suitable jurisprudence. The other systems of religion, or their importation into India, instead of modifying, have in many respects been themselves assimilated to, Hindúism, than which originally they have been little better. Latitudinarians and European infidels, seeking for corroborations of their own views and practice, have formed a very partial estimate of the moral scene exhibited throughout the length and breadth of the land; and, instead of rebuking, they have sympathized with the ungodliness of India. The transcendentalism of

Hindú speculation they have viewed as the very acmé of philosophy. The gloom and obscurity of Hindú mysticism, they have taken for sublimity; and the sophisms of Hindú logic, for indisputable aphorisms. The delusions of idolatry, they have considered an equivalent for rational faith in GOD. Morality, they have been content to look upon as having hues and phases varying according to the climate. In the view of good, to which no man should blind his eyes, they have overlooked evil. Apathy they have taken for contentment and resignation; selfish sycophancy, for refinement and politeness; involuntary debasement, for commendable humility. Faults and crimes, they have looked upon as innocent failings. Instead of regarding the Hindús in the multitude with compassion and kindness, they have acquitted themselves of all the duties which they owe to them by flattery. As long as India promised to be subservient to them, their cry has been, "Let it alone. The Hindús are a good and happy people; and they do not need the gospel. The Hindús are a people unchangeable in their creed, customs, and condition; and they wont receive the gospel. The attempt to propagate Christianity in India, will issue in a singular failure, and will be accompanied with overwhelming shame. The Christian teacher will

either not be received at all, or if he be received for a moment, it will only be, that he may be rejected."

Such was the actual state of India, and such were the anticipations formed of it by those ignorant or hateful of Christian truth, when the friends of Christianity within the last half-century commenced their benevolent operations in its different provinces. It cannot be said of the friends of missions, that they thought, that, directing their evangelistic operations to India, they were performing merely an absolute experiment; for faith in the providence, and promises, and power of God, urged them to the enterprise. As far as times and seasons and opportunities were concerned, however, there was in their case a circumstantial experiment made by them, when they commenced their operations in the land. As far as their opponents were concerned, there was the pretence at least that that endeavour was hopeless. Now, what, let us ask, have been the results? They have been palpable to all, both friends and foes, though there are still individuals, to whom the language of holy writ is applicable, "Behold, ye dispisers, and wonder, and perish: for I work a work in your days, a work which ye shall in nowise believe, though a man declare it unto you." That same provi-

dence which opened the doors of entrance into India to the missionaries of the cross, has opened up to them many doors of utterance. The inhabitants of India, notwithstanding their social isolation in many respects, have proved to be approachable. It has been found respecting them, that they are men, and neither angels nor demons. Curiosity, it has been seen, though often repressed, has not been extinguished within their bosoms. The desire of knowledge has been awakened within them. The doctrine of salvation has been announced to them and pressed on their acceptance, both by private conversation and public preaching. The Scriptures have been translated into their numerous languages, so that they may read in their own tongues the wonderful works of God. Schools and seminaries of learning have been instituted; and they have in them that line upon line, precept upon precept, here a little and there a little. The truth of God has found, in many instances, a response on their own consciences; and it has been sealed on their hearts by the Spirit of God, revealing to them their guilt and danger, and unfolding to them the suitableness of that remedy which God has provided for them in the gospel. They have been aroused, awakened, quickened. They have believed, repented, and attained to peace and

acceptance with God. The iron chains of caste have, in instances not a few, been snapped asunder, "as a thread of tow is broken when it toucheth the fire." The Bráhman, the "mouth of God," has been penetrated by the living word of the living God, and, alive alike to the terrors of the law and the tidings of the gospel, he has ceased to be the teacher of heathen error, and laying aside the badges of his priesthood, he has sat down as a disciple at the feet of Him who is meek and lowly of heart, and learned of him. From the warrior of Hindústán and the Mahárâshtra, has been heard the anxious cry, "What must I do to be saved." The merchant of India has found the pearl of great price, and parted with all his substance to obtain its possession. The Shúdra has attained to the liberty of the children of God, and has found his delight in the service of Christ. The despised outcast, recovered and ennobled by the truth, has been gathered into the fold of the good Shepherd. The besotted devotee has been cleansed from the ashes of his humiliation and hypocrisy, and has walked with Christ in white, being found worthy. The pilgrim has been arrested on his long and fruitless journey to the shrines of superstition, and has turned his face toward Zion, the heavenly Jerusalem. The self-tormentor has cast

aside the instruments of his torture; and looked upon him who was "wounded for our transgressions and bruised for our iniquities." The Buddhist has become tender to his own soul, and to the exalted Saviour in heaven he has committed his spirit. The Magi have seen the Star hovering over Bethlehem; and they have been so guided by it, as to come and worship Him who is born King of the Jews. The followers of the false prophet of Mecca have been delivered from their errors; and they have acknowledged, both by their lips and by their lives, Jesus of Nazareth to be Lord and Christ. The souls of children have been here wooed to the Saviour; and out of the mouths of babes and sucklings hath the Lord perfected praise. The young man, rejoicing in his youth, with his heart cheering him, and walking in the ways of his heart, and in the sight of his eyes, has been brought to know that for all these things God will bring him into judgment; and laying hold of the Saviour, he has felt prepared for the solemnities of the day of the Lord. The aged man, found in the market at the eleventh hour, has been called to the vineyard, and participated in the bounty of its great Master. The written word and the spoken word, the church, the school, and the public highway, the hamlet and the city, stations and itinerancies,

the early morn, the noon of day, and the advance of night,—all diversities of place, of instrumentality, and of time, have been acknowledged by the great Head of the Church. Though self-deceivers and hypocrites have not been unknown, many converts have been genuine. They have been truly the monuments of the Lord's mercy. They have witnessed a good confession before many witnesses. Some of them have taken joyfully the spoiling of their goods. Many of them have lost friends, property, and employment, suffered civil excommunication, and been reproached, hated, and maligned. We testify in regard to them that which we have seen, and that which we have heard. They are witnesses to the truth—modern confessors. Their conversion and conduct confirm our faith, and encourage our hope; and rebuke the adversaries of the gospel. We rejoice over them, when they repent and turn unto the Lord. We may glory in them as the "first-fruits of India unto Christ," acknowledging his grace in bringing them to maturity; saluting them, however humble may be their station and their circumstances, as our brethren beloved in the Lord, seeking for them by fervent prayer the divine blessing, and consecrating them to the divine service. Precious are they in themselves, and precious as a foretaste of that great harvest of

souls which will certainly, and perhaps speedily, be reaped in India.

In connection with our missionary operations in this part of India, we can state it as our experience, that the instances of hopeful or true conversion,—though not so numerous as in some other parts of the country, where the gospel has not been longer proclaimed and less strenuously resisted,—are in many respects interesting and encouraging. Some of them have taken place in remarkable circumstances of a providential kind, and appear to be of a very unequivocal character. Even some of the heathen who know them are constrained to admit that, in a moral sense, the converts are *new men*, and are constrained to do homage to their courage, consistency, and purity. I allude here both to youths and adults, to those who have come out, not merely from the degraded churches of Arminia and Abyssinia, but from among the Hindûs, Muhammadans, and Zoroastrians.

To the individuals who have joined us from the last-mentioned portion of the community, your minds will, on this occasion, naturally advert. 'Twice nine years ago, an intelligent Pársí of this place,—whom I have now the pleasure of seeing before me,—representing, doubtless, the opinions of many of his country-

men, thus addressed us through his periodical: —"Rest assured, that not even a single Pársí will become a Protestant. . . . Sit down quietly; no Pársí will ever become a Christian." Nine years ago, two ingenuous youths, well instructed in the knowledge, and deeply impressed by the Spirit of Christ, came forward in this very room, and before multitudes of their mistaken and exasperated countrymen, renounced the symbols of their connection with the erring Zoroaster, and the erroneous Zand-Avastá, and boldly but humbly put on Christ by baptism, and were admitted as his followers into his visible Church. Their affecting narratives of their own conversion, and their profession of their faith in Christ, many of you were privileged to hear, and all of you still may read.* With the alarming apprehensions which were for some time entertained for their personal safety, and the arduous and anxious struggle in which we were required to engage for their religious liberty, you are all quite familiar. Cut off from their families and kindred, and in a great measure from intercourse with their tribe, their fellowship, we believe, was with the Father and the Son Jesus Christ. One of them, now before us, was forsaken by the wife

* See Appendix to Sermon to the Pársis, published by William Whyte & Co., Edinburgh.

of his bosom, and deprived for years of the care of his own offspring. Both of them had trials, losses, and afflictions, which it might perhaps be irritating even to mention. They both felt happy, however, enjoying the peace of God which passeth all understanding, and finding from experience that when their dearest relatives had forsaken them, the Lord "had taken them up." The communion of the church they realised as far more precious than that of the world. Rejoicing in the salvation with which their souls had been visited, they both longed to be instrumental in conveying its glad tidings to their countrymen and kindred according to the flesh, from whom, notwithstanding many provocations, there had not been the slightest divorce of their affections; and they continued their studies, both in public and private, in connection with our mission, in the hope that in due time they might be called to the ministry of the Saviour in India. In the commencement of 1843, indisposition compelled me to leave this country for a season; and it was thought expedient that one of them should be my companion to Britain. On his way thither, he got a glimpse, with other friends and myself, of the mysterious valley of the Nile, passed through the great and terrible wilderness in which the children of Israel so long

wandered, surveyed the mountain where the Lord descended in fire and proclaimed the words of the Law, saw the terrors and judgments of Idumea, entered the glorious land of Israel, and traversed it from the river of Egypt to nearly the entering in of Hamath, and from the great sea to Abana and Pharpar, witnessing its present desolations, the traces of its former fertility, when it flowed with milk and honey, and the innumerable confirmations and illustrations which it furnishes of the word and testimony of God. The shores of Asia Minor, and Europe into which we afterwards entered, and through many of the states of which we journeyed, were, with their diversified nations, and cities, and people, and institutions, to him scarcely less wonderful scenes. On arriving at the metropolis of Scotland, the place of our destination, he recommenced his studies; and he had the high privilege of attending the prelections, and receiving the counsels, for three sessions, of Chalmers, the greatest name in Christendom; and for two, of Welsh, who, if not for his endowments and achievements, will yet, for his character, and the remarkable providences with which he was connected, be like the former, "famous to all ages;" and for a shorter period, of their distinguished colleagues. By these remarkable men, as well as by his

fellow-students, he was both beloved and respected. In due time he was licensed as a preacher of the gospel by the Free Presbytery of Edinburgh, and after some months most acceptable probation before many congregations in Scotland, he was ordained to the holy ministry by the same body, Dr Candlish, to whom the church is so much indebted for the maintenance of her liberties, the efficiency of her discipline, and the vigour of her ministrations, preaching and presiding on the occasion, and the congregation of a venerable and esteemed father in Christ, Dr Gordon, agreeing,—in a spirit of most exemplary liberality, which we trust will not be left without extensive imitation,—to support him as its own messenger in the gospel, to the benighted but interesting natives around us, among whom he now labours with much promise. Our other esteemed Pársí brother was not permitted by Providence to enjoy the advantages to which I have now alluded; but of others of a compersatory, and in some respects not less valuable kind, he has not been deprived. His residence in India was necessary to give effect to the legal proceedings which had been determined upon, and which, through the kindness of our Heavenly Father, issued in the recovery of his beloved child, and the establishment over her of Christian

guardianship. It was desirable for the continuance in the Pársí community, awakened to much religious inquiry, of a portion at least of that native light of Christianity which has been enkindled in its midst. It was needed by our mission, to which all along he has proved a most valuable helper. Both publicly and privately, as all of us who have aided in his tuition admit, he has proved a devoted and successful student. His attainments in theology and general knowledge, and in the original languages of Scripture, particularly the Hebrew, as tested by his presbyterial examinations, are most substantial and extensive, and his clear discernment of the analogy of the faith, remarkable. His opportunities of studying the native languages and literature, which would have been, perhaps injuriously, intermitted by an absence from the country, have been well improved; and through them, as a medium, he is most fully prepared, beyond many, for efficient ministrations in the west of India. Upwards of a year and a half ago, he was licensed as a preacher of the gospel by the Free Presbytery of Bombay, and a pleasing trial has been made of his gifts both before our native and European congregations. The Lord has put it into the heart of the members of the congregation ministered to by Dr Candlish,—whose contributions to the cause of Christ,

since the memorable day of the severance of the Free Church of Scotland from the State, desirous to hold it in bondage, have, all things considered, been the most remarkable probably since the apostolic age,—to engage to support him while employed in the work of the Lord among his countrymen. Our favourable report of his probation as a preacher having commended itself to the church at home, we have its full concurrence in the measures which we are now met to adopt in connection with his solemn ordination to the holy ministry. I am sure that we all sympathise with our dear brother in the interesting position in which he is placed, and that we not only affectionately salute him as the first-fruits of Western India unto Christ, devoted in this land to his own public ministry, but most fervently and earnestly pray that the blessing of the Lord may rest upon his own soul, and the great work to which he is called by the Lord of the church.

I have alluded just now to his call to ministerial work, as we trust and believe, by the great Head of the Church. On this subject it is desirable, especially in the land where so much is attributed to the ceremonies of man, to be explicit. We are altogether unable of ourselves, or even by any gift which we can instrumentally impart, to constitute ministers

of the Lord Jesus Christ. Both qualifications and call come from the Saviour himself; and the work is one of his own accomplishment. We are here ministerially to recognise his work; to express that humble acknowledgment of it by his church, in the best exercise of our judgment and charity; to receive the vows and professions of our brother devoting himself to the service of the Lord; to give him that ordination, commission, or countenance, which external order and decency seem to require; and to recommend him by fervent prayer to the Divine blessing.*

* The Sermon was concluded by explanations respecting appointment to the ministry, similar to those contained in another portion of this work.—See pp. 21, 22.

IX. COUNSELS ADDRESSED TO A NATIVE INDIAN MISSIONARY: AN ORDINATION CHARGE.*

My Dear Brother Hormazdji,—Your ordination to the holy ministry, to which you have long looked forward with much interest and prayerfulness, has just taken place. The members of the Presbytery, who have received your professions of devotedness to the service of the Lord, and laid their hands upon you, and commended you to the Divine blessing by fervent supplication, trust that both you and they, as well as the many friends who are now present, have been deeply solemnized by the circumstances in which you have been placed. They extend to you their most cordial recognition. They salute you as among the "first-fruits of the West of India unto Christ," the first-fruits in these provinces dedicated to the Lord in the service of his Son. The desire of their hearts in your behalf is, that you may ever live as a

* Delivered on the occasion of the ordination of the Rev. Hormazdji Pestonji, by the Free Presbytery of Bombay, 5th July 1848.

monument of the divine mercy, and an instrument of the divine praise; and that you may be abundantly blessed in your work of faith, and labour of love, and patience of hope. They "charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearance and his kingdom,—preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. Watch thou in all things; endure afflictions; do the work of an evangelist; make full proof of thy ministry." Let me briefly endeavour to give expression to the anxieties and sympathies which we cherish in your behalf, and to those fraternal counsels which, we know, you are prepared to weigh in the balance of the sanctuary. Let me speak to you for a little, respecting your studies, your labours, your correspondence with the church, your trials and responsibilities, and your encouragements.

1. Since your conversion, you have been frequently engaged in making known the truth of God to your fellow-countrymen, and especially those of them connected with some of our schools. Hitherto, however, your labours have been subordinate to your *studies*. Henceforth, your studies must be subordinate to your labours. They must not, however, on this ac-

count, be thought to be comparatively unimportant. "Give attention to reading" or study (ἀναγνωσις), was the injunction of the apostle to Timothy; and this injunction is incumbent upon all ministers, however great may be their talents and extensive their stores of knowledge. We ought constantly to seek the improvement, refreshment, and invigoration, of our own minds, and to add to our acquisitions and treasures of thought and illustration, for the sake of our ministerial usefulness. With a view to the prosperity of our own souls, we ought to deal with divine truth, not merely professionally, but personally and devotionally. The "words of our lips," and "the meditations of our hearts," ought ever to correspond with one another. We have not merely to peruse, but search, and apply the Scriptures. The more they are contemplated, the more frequent and full they will appear to be with the truth of God, respecting his character, his providence, and his grace. "Lord, open thou mine eyes, that I may see wondrous things out of thy law," ought to be the constant prayer of each of our hearts; and the best methods of illustrating the Scriptures, and conveying their truths to our fellow-men, our constant study. Seek, then, to be a practical and experimental theologian in the fullest sense of the term, ac-

knowledging, as you have done this day, that the Scriptures are the "only rule of faith and manners," perusing them when you have opportunities,—and such, greater or smaller, you may daily find,—in the original languages, and not despising that light which has been thrown upon them by the labours of others. The history of the world and the church in the times that are past; and the present state of society, and especially in that part of the world in which God hast cast your lot, is deserving your particular attention. Literature and science you ought ever to regard with interest as the handmaids of religion; and, as far as possible, you should systematically pursue them, seeking more to discipline and strengthen the powers of your mind, than to procure momentary gratification by random and desultory reading. Through their instrumentality, you may find access to the minds of many of your countrymen, especially of those of them who may to a certain extent have enjoyed advantages of education similar to your own. Overlook not the languages of India, though they be vernacular to you, but seek most fully to understand both their vocables and construction, and to discover the most appropriate methods of making them the medium of conveying, most clearly and forcibly, the

message of salvation to your countrymen. The Persian language, spoken by your ancestors, is deserving of your attention; and through it you might find access to many Muhammadans and a few Zoroastrians visiting Bombay. The Zand, in which the so-called sacred books of the Párśis are written, should not be overlooked, for in your expositions of error and vindication of truth, you will often have occasion to appeal to these writings. In the case of a Párśí convert, the study of it, I think, should have the precedence of the Sanskrit, in which the sacred books of the Hindús are composed, and of the Arabic, in which that of the Muhammadans is given forth.

2. With *evangelistic labour* in almost all its departments, on which so much can be said, you have had many opportunities of becoming practically acquainted. This is one of the peculiar advantages which you have enjoyed in your birth and education in India, in which now a considerable number of the servants of the Lord are seeking the evangelization of its people. No commendable method of making known the gospel to your fellow-men, will, I trust, be neglected by you.

(1.) Exhibit your aptitude to teach in your *private intercourse* with your countrymen. Seek ever to encourage their visits to your

residence, and to turn these visits to the best account, without unnecessarily arousing prejudice and exciting opposition. If these visits be less frequent to you, a native, than to us, foreigners, in connection with whom a considerable degree of curiosity is felt by many, you may perhaps find compensation in the opposite direction. You are aware of the difficulties which European missionaries frequently encounter in their visits of the natives at their own houses; but these difficulties may not be so strongly experienced by you, who have comparatively lately left their own society, and who must be better acquainted than we are with their manners, customs, and habits. Be humble and courteous in all that you say and do connected with the natives of this land. Though you may be free from all men, make yourself servant unto all that you may gain the more. Hesitate not to act so as to be enabled to say, "I am made all things to all men, that I might by all means save some." "Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

(2.) When you are called as, I trust, you will habitually be, to preach the gospel to *assemblies regularly meeting on the Lord's day, and on other occasions*, in *churches* and *lecture-rooms*,

have respect to the state of knowledge in which you may find the various parties composing those audiences. Give a portion of meat to each in due season; and rightly divide the word of truth. Avoid mere technical terms and allusions, which, however appropriate in themselves, will not be understood. Let your discourses be diversified in their form, as you find the books of Scripture to be,—historical, biographical, preceptive, devotional, doctrinal, exhortative, and prophetical. Let your expositions be textual and natural, and your applications direct and appropriate. Quote not the Scriptures for the mere purpose of filling up your discourses, but let every thought which you express, be according to the Scriptures and the analogy of the faith. Let the grand theme of your ministry be JESUS CHRIST AND HIM CRUCIFIED; and strive to make known the gospel with all the love and sincerity which are its own characteristics. Aim at rousing the attention of your auditors, and sustaining it to the conclusion of the service. Let it be your constant endeavour to commend yourself to every man's conscience in the sight of God, rather than to his tongue. Notice any favourable impressions which, through your instrumentality, may be made by the truth of God, and deal affectionately and faithfully with wounded

souls. Point their attention to the Lamb of God, who taketh away the sin of the world; and commend the Saviour to their acceptance as their prophet, priest, and king.

(3.) Hesitate not to go to the "highways and hedges," to "compel them to come in," that God's house may be filled. For the preaching of the gospel in places of *public concourse* and more *private resort*, you have the example of our Lord and his apostles; and this example you will value, notwithstanding its comparative neglect in many parts of the world. There are many facilities in India for carrying it into effect, the natives of the country being generally as accessible without doors as they are inaccessible within doors, and accustomed to receive much of their own public religious instruction in temporary tabernacles or under the open canopy of heaven; and not in their dull and dark temples, which are merely shrines for the accommodation of their idols. Occasional or regular preaching in such places as those to which I now refer,—when the consent of parties is obtained and there is no invasion of the rights of property, nor public inconvenience,—is in a high degree useful. It marks to the natives the earnestness of the desire which is felt for their instruction, the self-denial of the Christian teachers, and their ac-

cessibility to the whole native community. It is far from being useless, even when the audience is variable, and there are interruptions arising from the curiosity or impertinence of those who are addressed; for some of the great truths which are forcibly, though briefly, announced may find a lodgment in individual hearts. It attracts hearers to the stated services which are elsewhere conducted. It procures opportunities for the distribution of religious books and tracts, and excites attention to their important contents. In order to make it as effectual as possible, there should be a complete abstinence from all merely irritating language, and where the multitude may be sought, the mob may be avoided. While we have to deliver our message even to publicans and sinners, it is not required of us to cast pearls before swine. Favourable places for this announcement of the truth are the precincts of our own schools, asylums for the poor, and the resorts of the natives who have leisure at their disposal. Many of the natives, when solicited, are ready to give the shelter of their own verandahs to missionaries. In the case of native ministers, the exposure which is often unavoidable, may not be so injurious as in the case of Europeans who, at the best, are but

exotics in this foreign soil and these tropical climes.

(4.) The *education and instruction of the young*, you will not neglect, without a serious limitation of your services in the cause of Christ. While in regard to every social, political, and religious reform,—I here speak merely of that which is right and salutary,—the mature mind of a country must be formally addressed, it is in the youthful mind, not uncommonly, that the most ingenuous response is found. "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven," is the expostulation of Christ himself with those disposed to keep them aloof from his blessing. Children are not the least hopeful portion of a community sunk in delusion and idolatry, and with whom superstitious rites and ceremonies have become a second nature. While the natives of India are willing to commit them to our care for their education, we should be willing to receive them, and to do all that is in our power to communicate to them useful and especially divine knowledge, and to train them up in the nurture and admonition of the Lord. Our institutions, you know, are both elementary and collegiate, both vernacular and English. You have already given us your valued assistance in connection

with those of the former class; and we shall look for its continuance, as far as your other duties will permit, and especially as far as the Gujarátí language is concerned, in which our agency has been much more limited than in the Maráthí. In certain departments of our English institution, too, your services would be highly appreciated. Let whatever you attempt in the department of labour to which I now allude, as well as in all others, be done with regularity and according to system.

(5.) We look for most valuable co-operation from you in regard to the *press*, an engine of doing good in India, the importance of which cannot be over-estimated. The translations of the Scriptures into Gujarátí and Maráthí, though highly respectable, require revision and improvement; and the accession to our translation committees of those to whom these languages are vernacular, and to whom at the same time the Greek and Hebrew are known, will doubtless contribute both to their fidelity and intelligibility. Hitherto our referees on many matters of idiom, style, and expression, have been Bráhmans and others, who, though perhaps not hostile to the object which we have had in view, have had of it but an imperfect discernment; but now we shall be able to compare their opinions not only with our

own, but with those of natives, who from their earliest days have been accustomed to the use of the languages through which we wish the treasures of divine truth to be conveyed to the people. In other departments of authorship, your efforts will be important. There is yet a great lack of vernacular books suited to the mass of the people, young and old, rich and poor; and this lack, from your knowledge of the people, you may in part supply. Much good may be done through the native periodical press, which is certainly more appreciated by the intelligent Pársís than by any other tribe in India.

(6.) I know, and I rejoice in the fact, that you have a great predilection for missionary *itinerancies;* and, at the proper seasons, this predilection may be most advantageously indulged. Of all the natives of India, the villagers are the most accessible to occasional visitors, though not to constant residents. They are in the habit of turning out, in some places, almost to a man, to see a stranger who may have come to lodge in their *Cháwadís,* or who may have pitched his tent under their topes or groves. They can be easily called together to hear the word; and, generally speaking, they listen with much attention and simplicity while it is declared. If they are more superstitious

than the people of the towns in which missionaries principally reside, they are perhaps less immoral. It is highly proper that they should not be overlooked in our missionary enterprise. The sooner the first principles of the oracles of God, and the tidings of salvation through Christ, are made known to the people throughout the length and breadth of the land, so much the better. Religious inquiry has in many places been excited by the varied agencies of missions; and it is of great consequence that the multitudes among whom this inquiry exists should hear, though but for a day or two, the voice of the living preacher, and receive at his hands a portion, or copy, of the word of God, and of those publications which set forth its claims, and illustrate its evidences and doctrines. An acquaintance with natives, and the friends interested in their evangelization, is often formed on tours which leads to beneficial consequences, and especially the replenishing of our schools. It was in a town remote from Bombay, that you yourself first came in contact with the Christian missionary.

(7.) But itinerancies, highly important as they are, cannot always be prosecuted by a missionary, either native or European. Both the hot and the rainy seasons are adverse to them. It is not expedient that they should

materially interfere with that *centralization* in missions which is essential in the present day to their success. Were we able to form churches in every town which we might visit, and were the cause of Christianity and the work of education at our central stations to progress, as we could desire, in our absence, the case might be otherwise. But while our large stations have their present necessities, we must devote to them our principal endeavours. In breaking up the fallow-ground around us, and sowing in it the heavenly seed, and tending and watering that seed, we have abundant employment. The natives, whom we see on tours, ought to know where, in ordinary circumstances, we are to be found. Courses of sermons, lectures, and addresses, must be regularly delivered; and diets of catechising regularly held. The press must be vigorously wrought. Our scholastic institutions must be kept in constant and efficient operation. Inquirers must be systematically instructed and directed. Converts, in whose growth in knowledge and in grace, our usefulness to a great extent consists, must be tended with affectionate and paternal care.

Your conversancy with the practical operations of missions, and the sound views which, I know, you have formed respecting them, for-

bid me to extend these remarks. With various works on the economy of Christian missions you are acquainted; and it is well to compare the views and experience of others with your own observation. Seek counsel of the Lord in connection with all your plans and endeavours; and begin, carry on, and finish every work in a spirit of prayer. Remember your absolute dependence for success on the Spirit of God. The influences of this Spirit, ever seek and cherish for your own soul, and for the souls of those among whom you are called to labour.

3. You have an important duty to discharge in reference to *correspondence and communion with the Church of Christ*, especially with that congregation which has agreed to extend to you its support while you are engaged in the work of the Lord. The missionary enterprise is one in which every Christian heart is to a greater or less extent interested; and it is of the greatest importance that all the arrangements connected with that enterprise, both at home and abroad, should be made according to the dictates of prudence and wisdom, and that the operations engaged in should everywhere, as far as their details are known, be sanctified by prayer. Information is needed by all concerned, especially by those who know comparatively little of these eastern lands; and that

information, to a reasonable extent, should be given by missionaries. Let those connected with you know the state of the country and people to whom you are sent; the openings of usefulness which in providence are presented to you; the degree to which you are able to avail yourself of these openings of usefulness; the attention which the people, old and young, render to your message; the trials and disappointments which you experience when you are engaged in your work and warfare, and the success which may be vouchsafed to you by God in connection with your ministrations, giving him the undivided praise for all that is accomplished. Let all your communications be characterised by sobriety, and that attention to the minutest accuracy which the spirit of truthfulness does not fail to dictate. Dwell on facts and occurrences rather than anticipations; and, as far as the future is concerned, draw principally upon the sure promises and the manifest providences of God. Generally connect incidents with the principles which they illustrate.

4. In lately addressing our Committee at home, I took the liberty of using this language, with reference to your case, and other cases of a similar kind in prospect at Calcutta and Madras:—"The gift of native missionaries

established in the faith, and of high attainments in knowledge, experience, and grace, is one which many churches have desired to receive and have not as yet been permitted. That gift has been given, and is now offered at our different stations, to the Free Church of Scotland. Let it be received with all thankfulness and meekness; and while we act with caution in all our measures, let us proceed with assurance, guided by the principles and relying on the pledges of God's own word. If it be a sin to stagger at the promises, it must be a still greater sin to stagger at the actual providences of God, through unbelief." But while we thus advert to the privileges of the Church at home, we cannot overlook the *responsibilities* of its native agents abroad. The greatest interest has all along been felt in their conversion, education, and preparation for the ministry; and the highest expectations have been formed of their efficiency when engaged in that ministry, founded on their experience when brought from the darkness of heathenism and error to the marvellous light of the Lord, their thorough knowledge of the languages, customs, and feelings of their own people, their habits of intercourse with the classes of society to which they formerly belonged, and their adaptation to the climate of the country in which they are called

to labour. The disappointment, to any considerable degree, of these expectations, would be fraught with the most lamentable consequences, in discouraging the zeal, and restraining the benevolent efforts of multitudes in the lands of Christendom. Be it your constant endeavour to realise them to the fullest extent, that every facility may be furnished for the continuance and enlargement of the means and agencies which are used for the advancement of the work of the Lord in this land. Remember, that you do not appear before the church merely in your individual capacity, but as the representative of a class, who may be much injured or much benefited by your deportment and conduct. Have compassion, too, on the unnumbered multitudes among whom you are called to labour, often putting to yourself the question, "If I be unfaithful, who will supply my lack of service?" Above all, remember that you are not the servant of man but of Christ; that you are his messenger, his ambassador, his soldier. In his stead, beseech sinners to be reconciled to God. Ever represent his interests, and honour, and glory to your fellowmen. Ever fight his battles, being willing to endure hardness as a good soldier of Jesus Christ. Seek to be not only a devoted Christian, but a devoted minister, ever bearing the image of Christ, and discharging the work of

Christ. "Exercise thyself unto godliness." "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in faith, in purity." Act as seeing Him who is invisible, and watch for souls as he that must give an account; and pray and labour that their blood may not be found on the skirts of your garments, in the day of the Lord's inquisition. Be willing to be any thing, and to do any thing, and suffer any thing, in truth and righteousness, that the cause of the Saviour may be advanced. Expect *trials* and *opposition* from the enemies of the truth, and sometimes disappointment from its erring and feeble friends; and think that no strange thing befalls you when they come upon you. Be prepared even for the hatred of those whose welfare you seek, for misrepresentation, for resistance, and for manifold sufferings. You have experienced them as a convert, and most assuredly you will experience them as a minister and a missionary.

5. Most probably the language of your heart, in the view of your duties, responsibilities, and trials, is—"Who is sufficient for these things?" This language, as far as all abandonment of self-trust and self-confidence is concerned, is suitable and proper; but it is only in this sense that it can be rightly used. Your *encourage-*

ments are great and manifold. God's grace, you know and feel, is "sufficient for you." Christ sendeth no one a warfare on his own charges. His hallowed promise addressed to the first teachers of his truth, "Lo, I am with you alway, even unto the end of the world," is not yet exhausted. When you go forth to the field, you have his presence, his blessing, and his Spirit. While you depend upon God, he will give you a mouth and wisdom which none of your adversaries shall be able to gainsay or resist. "Be strong in the grace that is in Christ Jesus." His word, which you announce, will profit in the thing whereto it is sent by God; and though you should even be a savour of death unto some, as a savour of life unto others, you will still be a "sweet savour unto Christ." It is a high privilege which you enjoy, in being permitted to be a fellow-worker with God, in the announcement of the tidings of salvation, and the moral renovation of the world; and every holy and devout feeling of your soul will be cultivated and improved, while you engage in this work in a right spirit. Even partial success will impart to you a joy which the world knows not of, and which the world, with all its possession, cannot purchase. A glorious reward of grace will be the final issue.

"And they that be wise shall shine as the brightness of the firmament. And they that turn many to righteousness, as the stars for ever and ever."

May God grant that his grace may be magnified in you in life and in death. May you prove a teacher of the Gentiles "in faith and verity." At the close of your labour, and warfare, and journey, may you be enabled to say, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day: and not to me only: but unto all them also that love his appearance."

TO THE CONGREGATION.

My Christian Friends,—You have now witnessed the first ordination of a native of India to the holy ministry, which has been performed in connection with the Protestant Church in this presidency and the contiguous provinces. I trust and believe, that you have been influenced by more than simple curiosity in your attendance here this evening; and I venture to give *your* affectionate salutations to our young brother in the ministry, as well as those of the members of the Presbytery now present. Remember both his joys and sorrows, his difficulties and his encouragements. Shew that if his brethren according to the flesh, from misap-

prehension or unkindness, have been disposed to eject him, his brethren according to the faith are disposed to receive him in the Lord. Let not those who are daily protesting against the evils which caste has introduced into, and confirmed among, the Indian population, be affected by its influence in the Christian community. Respect the work which Christ has performed in the heart of our esteemed brother; and the work which Christ may perform through his instrumentality. Commend him to God in fervent and affectionate prayer. According as opportunities may be presented to you, give him all the facilities in your power for carrying on his operations. Rejoice in him as a pledge that the Lord will raise up from the natives of this land agents fitted by himself to advance his own cause. Pray that multitudes of such labourers may soon appear, so that many may run to and fro, and knowledge be increased; and cheerfully and readily give your countenance and support to that instrumentality, through which they may be, through God's own blessing, furnished.

My Native Friends,—A new missionary has been given to this land. He is not a stranger who has crossed oceans and continents, like some of us, to appear among you; but he has been born and reared in this land, in the midst of your own soc ty, and under your own ob-

servation. Many of you have known him as an acquaintance and a student. Seek to know him as a minister. He is able and willing to give you a reason of the hope that is in him; and to tell you that he would not abandon this hope for all the gold of Ophir, all the wealth of India. I know that some of you are not disinclined to make inquiry about those matters of infinite moment respecting which his convictions are mature. Do so without delay, for you can have no comfort and no safety in doubt and scepticism. Why halt you so long between two opinions? If Jehovah be God, follow him; if your stocks and stones, follow them. If there be no salvation without Christ, embrace him as your Saviour and your Redeemer. Make not too much of the difficulties which are in the way of your embracement of the truth. Over these difficulties, even the humblest of the converts have been enabled to triumph, as well as Hormazdji. Let not on any account the fear of man prevail over you. "Be not afraid of them that kill the body, and after that have no more that they can do. But I will forwarn you whom ye shall fear: fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him." Seek to be not the last, but the first, of the natives of India to enter into the kingdom of heaven. Wait not till you are

borne in by the pressure of the multitude, but prove leaders and exemplars in the great moral reform which, we trust, will soon be exhibited through the length and breadth of this great country. Go to your homes, and reflect with solemnity on the import of all that you have seen and heard here this evening. And may God grant you his blessing now, henceforth, and for ever more. Amen.*

* All sober-thinking men in the Pársí community,—and of such there are not a few, for it is the most intelligent tribe in this country,—must be gratified with the position in the Christian body which Providence has granted to the first converts from their tribe in India, and with the well-being of the converts of humbler attainments in knowledge who have followed them. I hope and believe that multitudes of the Pársís, who have not yet, from want of attention to Christianity or of submission to its claims, come forward to embrace it, will ever evince their love of religious liberty and of honest proselytism. It is better to grant the tolerance and aid to the people of Jehovah, which were exhibited and furnished by the great Kaianian sovereigns, Cyrus, Darius, and Artaxerxes, than to imitate the rage and fury against the disciples of Christ, of the Sassanians, Sháhpur, Behrám, and Khosru (Chosroes), and others, who brought the restored Persian monarchy to ruin. Had not these last-mentioned kings taken the sword against the innocent followers of the Prince of Peace, the bloody sword of Muhammad might never have waved over the heads of the Persian people, and forced the remnant of them, after most affecting sufferings by land and by sea, to take refuge on the shores of India. Of the Pársís we have hope, strong hope; and we trust that in great numbers they will listen to the glad tidings of salvation now about to be proclaimed to them by those who are bone of their bone and flesh of their flesh. Our Christian readers will most fervently pray, that among them the word of God may have free course and be glorified.

X. WOMAN IN INDIA, AND THE NECESSITY AND PRACTICABILITY OF HER CHRISTIAN ENLIGHTENMENT AND ELEVATION: AN ADDRESS.*

My Christian Friends,—It is with peculiar pleasure that I have agreed to meet with you on this occasion; for the object which you have been associated to promote, has long appeared to me to be one of paramount interest and importance. You are sisters in the faith of Christ, enjoying yourselves,—as we trust,—the blessings of salvation, and anxiously praying and labouring to extend these blessings to your sisters in humanity in a distant land, which has very peculiar claims on both your benevolence and beneficence. Viewing your own position in this highly-favoured country of Christian light, and Christian life, and Christian liberty, and contrasting it with that of thou-

* This address, without being committed to paper, was delivered before "The Female Society of the Free Church of Scotland," and some other Associations, "for promoting the Christian Education of the Females of India" in 1844; and it is now written out according to a report in the *Londonderry Standard*, and the author's reminiscences.

sands and millions of your own sex in foreign climes, I cannot but call upon you gratefully to say, "The lines are fallen unto us in pleasant places; yea we have a goodly heritage:" and looking to the melancholy and deplorable condition, personal, social, and religious, of those whose enlightenment, and conversion, and salvation you are pledged to promote, I cannot but call upon you not only to be *stedfast* and *immovable*, but to be ALWAYS ABOUNDING in helping that work, by your sympathy and supplications, and by your contributions and personal endeavours. That work is in a pre-eminent degree a work of necessity and mercy; and (blessed be God!) it is one, in which, notwithstanding its great difficulties, some success has been experienced, and greater success may be speedily expected.

It is for *woman in India*, that we are to plead; and what her actual condition is there, we have particularly to consider. In a social and moral point of view, it is more wretched than you have perhaps been accustomed to conceive. Woman in India is at present in a more degraded position, than in ancient Greece, Rome, or Egypt, in which countries, as you know, she was far indeed from being in the position which she is entitled to occupy. She who was designed by God to be a help-meet

for man, and the sharer of his joys, as well as of his sorrows, is emphatically there, speaking in general language, the mere instrument of man's pleasure, and the slave of man's power. She, connected with whose seed the promise of a Deliverer was first given to the human race, is left in a state of absolute ignorance of the fulfilment of that promise, and of the blessings of salvation which are bestowed through faith in the name of that JESUS, on whom it rested. Religion has united with civil law and custom in thus effecting her unspeakable humiliation, Will you look with me for a little, with the eye of compassion as well as curiosity, to the awful depths of that degradation to which she has sunk?

Of the original constitution of woman, as distinguished from that of man, the Hindú sages and legislators, the authors of the Hindú sacred books, have thus written:—"Falsehood, cruelty, bewitchery, folly, covetousness, impurity, and unmercifulness are woman's inseparable faults." "Woman's sin is greater than that of man," and cannot be removed by the atonements which destroy his. "Women are they who have an aversion to good works." "Women have hunger twofold more than men; intelligence (cunning), fourfold; violence, sixfold; and evil desires, eightfold." "Through

their evil desires, their want of settled affection, and their perverse nature, let them be guarded in this world ever so well, they soon become alienated from their husbands. Manu allotted to such women a love of their bed, of their seat, and of ornaments, impure appetites, wrath, weak flexibility, desire of mischief and bad conduct. Women have no business with the text of the Vedas. This is the law fully settled. Having therefore no evidence of law, and no knowledge of expiatory texts, sinful women must be as foul as falsehood itself, and this is a fixed rule. To this effect, many texts which may shew their true disposition are chaunted in the Vedas." The original Sanskrit of these passages I have now before me; and others of a similar character, I could easily adduce. They treat, as I have hinted, not of the depravity of the *race*, as applied to which some truth, alas! could be discovered in them; —but of the *sex*, as distinguished from that of men. They are so much characterised by exaggeration and inexperience of human nature and human society, that for a long time after I observed them in the sacred writings of the Hindús, I was unable to account for their origin. I am not even yet sure that it has been discovered. The theory which I am inclined to hold is, that the Hindú Shástras having been

professedly composed by *rishis*, *munis*, and other devotees, practising their austerities, and prosecuting their contemplations, and indulging in their reveries, in gloomy and remote forests, have caricatured the nature of woman, and by their descriptions and enactments ultimately to a great extent brought about that very degradation and depravity which, in the first instance, they have imagined. The statutory degradation of woman by the Hindús becomes a painful reality in the customs and practices of Hindú society. Let us look at the Hindú female, for a moment, in connection with the most marked stages of her weary journey through a painful life.

Contrast her circumstances at *birth*, with those of the more highly-favoured sex. When a manchild comes into the world, there is joy in the family, and joy in the neighbourhood. The countenances of the parents are illuminated with the rays of gladness; and a flood of congratulations flows into their dwelling even from afar. When a girl is born, however, there is shame within and silence without, and no congratulations either among friends or parents. The Hindú word for a son is *puttra*, meaning a "saviour from hell;" and the father hails the birth of a son, as an omen, or pledge, that meritorious funeral rites will be performed in

his behalf, which will free him from the consequences of his own transgressions and misfortunes. Burden and care are the grand associations connected with the birth of a daughter; and the resolution is frequently formed that these shall be made as light as possible. Multitudes of female infants in India are suffered to die from the effects of sheer neglect; and many thousands there,—I shudder when I mention the fact,—are actually *destroyed!* Infanticide is fearfully prevalent among certain classes of the natives, particularly among the different tribes of Rajputs, who pride themselves so much on being of princely descent, the veritable nobles of the land, and among these tribes especially among the Jadejás of Káthiawár and Kach, which have aroused the attention, and exercised the benevolence of several of our most distinguished Indian philanthropists. I say, Infanticide *is* fearfully prevalent among these tribes, for, notwithstanding the efforts of the excellent men to whom I allude, supported by all the authority of the Indian Government, this horrid crime is far from being yet annihilated. The facts of the case, both as far as the melancholy discovery of the evil and the attempt to remedy it are concerned, are briefly these. The Honourable Jonathan Duncan, who had been successful,

about the year 1789, in abolishing the crime in a small district near Banáras, discovered, when Governor of Bombay, its existence in the provinces lying to the north of that presidency. On the 27th May 1805, his Government instructed Major Alexander Walker, the resident at Baroda, the capital of the Maráthá Government in Gujarát, to "communicate with Sundarjí Shivají," a person of great influence in the political affairs of Kach and Káthiawár, and to "endeavour to prevail on him to take an active part, as the agent of the British Government, in effecting the abrogation in that quarter of a system so revolting and detestable." Major Walker was, in the first instance, by no means sanguine of success. "I fear," he said, "that the humane attempt of the Honourable the Governor in Council will not be successful to any great extent in restraining the superstitious and religious prejudices of a tribe so far removed from the British Government [to which jointly with the Gáikawád's Government at Baroda in Káthiawár it was only tributary], and so little acquainted with the principles of improved society." The "humane attempt" of the Government, however, he most zealously, powerfully, and judiciously seconded, by conducting an extensive correspondence, and using every philanthropic argu-

ment with the Jadejás, the great offenders. His inquiries and entreaties brought the singular benevolence of his own heart into the fullest operation; and on the 15th March 1808, he was able to report that these Rajput chiefs had *covenanted* to abandon for ever the inhuman custom to which they had been so long devoted. Previous to the execution of the treaties by which they bound themselves, only *five* instances were known in which any of their daughters had escaped destruction! Between the conclusion of the engagements and the 25th December of the year in which they were entered into, *thirty-two* daughters were saved. This number, though a mere fraction of that of those who had been born into the world, afforded hopes of ultimate and perhaps speedy success. In September 1816, however, Major Carnac, Major Walker's successor, reported that "his expectations, and those of the Honourable Court of Directors, in regard to the suppression of the crime, had not been fulfilled," and mentioned, in the following year, in corroboration of this statement, the appalling fact, that from December 1808 to June 1817, the number of females preserved had increased only from thirty-two to sixty-three. From June 1817 to July 1824, according to the statements of Major Barnewall, the number had increased

from sixty-three to two hundred and sixty-six, still shewing that, though the "horrible practice might be somewhat subdued, it was still far from being relinquished." In 1824, part of the fines inflicted by the British Government and the Gáikawád on their Káthiawár tributaries for violations of the peace and failure in duty, were set apart, under the name of the "Infanticide Fund," for encouraging the parents to preserve their daughters by making donations to them on the occurrence of their marriages and on other occasions. The love of gold partially effected what the love of female life, and natural affection, did not accomplish. There was a further increase in the number of female children preserved from the destroyer, as certified by the returns of Mr Blane in 1829. Mr Willoughby, of the Bombay Civil Service, who next came into power as our political agent in Káthiawár, took up the cause of humanity, with a determination and decision which contributed greatly to its advancement. He thought that Government and its servants had too long allowed the Jádejás to treat the covenant with our Government as a dead letter; and he resolved to address their fears, as well as to fan the flame of their too languid humanity. His inquiries respecting the state of their population as far

as the proportion of the sexes is concerned, were more minute and searching than any which had been previously adopted ; and these, however galling they might be to their proud spirits, forced them to have some regard to appearances in the sight of the British, and to apprehend punishment in the case of continued delinquencies. In September 1834, he was able to say, "The number of females alive in 1824. . . . was only 219. The number now alive is 603," and to show in a statisical table, that of the females then alive "68 were born during the past five years comprehended in the table, 102 during the second, 176 during the third, and 225 during the last of the five years of the period," thus evincing a progressive increase in the number of females rescued from destruction. Notwithstanding these encouraging facts, it was clear from Mr Willoughby's tables, that in the districts to which his inquiries were directed,—his authority did not extend to Kach,—*three-fifths* of the female children of the Jádejás were murdered on their birth. Further measures he felt to be imperatively called for ; and, for following out these measures, he solicited the permission of Government, which under the administration of Lord Clare, was readily granted. A complete census of the whole Jádejá population was ordered ;

returns of marriages, births, and deaths were demanded from the Jádejá chiefs; an annual report to Government of progress was determined on; a proclamation dehortatory of Infanticide, and threatening its punishment, was addressed to the Jádejá chiefs; rewards were offered to persons who might afford information leading to the detection and conviction of offenders; the Rajput tribes in Kathiáwár, which furnish wives to the Jádejás, were encouraged to make it a stipulation in their marriage-contracts that the issue of their union should be preserved; and additional rewards were given to the Jádejás, who might prove faithful to their engagements. Mr Willoughby, referring to his own interference, and that of his able and benevolent assistant, thus declared himself:—"Both Captain Lang and myself embrace every opportunity of speaking upon the subject, with the detestation it merits, and of stimulating the tribe among whom the custom prevailed to abandon it, and thereby restore themselves to that scale among human beings which they forfeited from its prevalence among them. By unceasing endeavours to expose the enormity of the offence, and to show that it is at direct variance with the precepts inculcated by the religion of those who perpetrate it; by extending favour to those who renounce the

practice; by promulgating the fixed resolution of Government to punish with the utmost severity those who still adhere to it; and from the success, partial as I fear it must be regarded, which has attended our efforts for its discontinuance, I am sanguine that, through the Divine blessing, complete success may be ultimately obtained." Before Mr Willoughby left the province, circumstances occurred which were calculated emphatically to mark the abhorrence with which the British Government views the commission of Infanticide. Information having been lodged against the Thákur of Rájkot, of whom better things had been believed, that he had been accessory to the murder of a daughter, on the 6th of November 1833, he was, after a solemn trial conducted by Mr Willoughby, and Captain Lang, his able coadjutor, convicted of the crime, and fined to the amount of Rs. 12,000, a sum equal, we believe, to about half the free annual income of his estates, and bound over to observe his engagements under proper securities. The sanction by the Government of this punishment was conveyed in a letter dated the 2d June 1835. On the 10th September of the same year, intimation was given of the conviction by Captain Lang of Jádejá Viráji of the village of Kharisrá, and he was sentenced to

undergo imprisonment for one year, to pay a fine of Rs. 3000, on pain of a further imprisonment for two years, and to furnish security that he would never again be guilty of Infanticide. In consequence of his superior having attempted to screen him from justice, certain rewards for his general prevention of the crime were withheld from him. These punishments struck great terror into the minds of the Jádejás. The vigilance of our officials in Káthiáwár has not diminished since they were inflicted; nor have their endeavours to support the cause of humanity been intermitted. Major Le Grand Jacob, seeing the great want of a public sentiment in Káthiáwár, hostile to infanticide, has suggested to Government, the propriety of offering prizes for the best essays condemnatory of the practice, for circulation throughout the province; and his admirable recommendation has been acceded to. Major Lang, fully representing all the views and feelings of Mr Willoughby with whom he was formerly associated, is now at the head of political affairs in the province. At three stations within its boundaries, the missionaries of the Irish Presbyterian Church are, with much talent and devotedness, bringing all moral and Christian influence, as far as in their power, to bear upon its spiritual welfare. Infanticide, however, is

not yet abolished. I feel warranted to say, from the inspection of official documents, that fully one-half of the Jádejáh females in Káthiáwár only open their eyes in this world to close them for ever on sublunary scenes. Matters are much worse in Kach. Matters are no better, I fear, in many districts of Rajputáná, properly so called. The life of an infant female is, by many of those professing to be the chiefs and nobles of those countries, little more regarded than the life of a brute—far less, indeed, than the life of a *cow*, the slaughter of which, even for the purpose of human sustenance, they consider a great crime.

But, without farther enlarging on the awful crime of female infanticide in India, we must admit the fact, that the lives of the great majority of female infants in that country, viewing it in its general extent, are spared by their parents. This is saying but little, for were the case otherwise, the race of man would be soon extirpated from the land. Our next inquiry is, What are the circumstances of Hindú females in *childhood?* Though spared, they are not reared, and not educated, with a view to the highest relations in which they stand both to man and to God. The animal is recognised in them, more than the rational and spiritual being. What we mean by education in Europe,

is entirely unknown among the multitudes of them, both high and low, rich and poor. When missionaries commenced their operations in India, they did not find a single indigenous female school in the country, nor hear of instruction being given in the family circle, even in the simple processes of reading and writing, except in one amongst a million, or amongst persons of bad character for the vilest purposes. The domestic teaching of the Hindús is entirely irregular and casual, and is confined to the most petty household affairs, and to the most silly and absurd practices of the lowest superstition. It embraces neither the duty nor the destiny of the human race, properly so called.

The childhood, in some cases, not even the infancy, of Hindú females is suffered to expire, before they are placed in the *married state*. Strange are the arrangements connected with this part of their history. According to the shástras of the Hindús, the marriage of females ought to take place when they are between seven and ten years old, but without any limit on the part of the males. According to the customs of the country,—I speak particularly of the western provinces of India, with which I am most familiar,—they are commonly effected when the girls are of a much earlier age. The marriage-contract is, of course, in those circum-

stances, that of the parents, who, in forming it, are in general guided by the most selfish considerations, selling or giving away their children for money, employment, or family name. It is implemented amidst revelries and rejoicings, and ceremonies of the most grotesque and foolish character. The babies are not only presented to their friends at their dwellings, but they are paraded through the streets, day after day, and night after night, seated on horses, or in palanquins and carriages, amidst the glare and grease of numerous torches, and the clang and clatter, and blowing and bluster, of the most uncouth instruments of barbarous music. In nocturnal feastings and entertainments at their parents' homes, are spent as much substance, as might, in due season, comfortably establish them in life, and long afford them support. The nuptial rites performed by the Brâhmans and other priests are unmeaning, frivolous, and foolish in the extreme; a mock or real fight between the bride and bridegroom, —too often an omen of future infelicity,—occurring near their close. These charges are applicable even to the highest classes of the natives, who, instead of showing a good example, are greatly to blame for the folly and extravagance of their premature marriages.

The married girl in general lives with her

parents till she is about twelve or fourteen years of age. She is then particularly recognised as the *wife*, and is conducted to the home of her husband, or more commonly that of her father-in-law and mother-in-law, in which she is not the mistress, but a dependant, and in which, often for many years, she is painfully admonished of her entire subjection, and that not merely by position and service, but by discipline. She is her husband's lot, but not his choice; and it is just as probable that she may not commend herself to his judgment, prove congenial to his taste, and secure his affections, as otherwise. There may with the parties, as is often the case, be not a *conjugium* but a *conjurgium*, not a marrying, but a marring. Though the first person to whom her husband has been wedded, the wife may find one and another female added to his establishment, and rivalry and jealousy there triumphant. It is in a limited sense that she is received by her husband as a "help-meet," and it is in a limited sense that she evinces herself to be possessed of this character. If her husband be an educated man, from the neglect of others in her own training, she can but little sympathise with his aspirations and pursuits. As a friend and counsellor, she has much incapacity. However obedient, and laborious, and anxious, for his welfare she

may be, she is more in the place of a servant than a spouse. The celebration of the nuptials is the only occasion on which, if a Bráhmaní, she is permitted to eat with her husband, except on a journey when robbers are feared; and the universal custom of the country is for the wife to serve her lord at his meal before she breaks her own fast. Husband and wife do not sit on the same bench, or travel together in the same line, or ride in the same conveyance, whatever be their pretensions to civilisation. Among the higher classes of the natives, the wife is usually so secluded and confined, that she may be said to be a prisoner; and among the lower, among whom she has more liberty, she is so often overwrought, while the husband is spending his time in comparative idleness, that she may be said to be a slave, if not a beast of burden. The highest human love, which is to be looked for from a husband, is not her portion, if the voice of the shástras is to guide his heart. "Let not a woman be much loved," it is enjoined by these authorities, "let her have only that degree of affection which is necessary. Let the fulness of affection be reserved for brothers, and other similar connections." Her religious position is as degraded as her social; and the attempt is actually made to destroy within her all due sense of personal

responsibility. "Let a wife," it is said in the Skanda Purána, "who wishes to perform sacred ablution, wash the feet of her lord, and drink the water; for a husband is to a wife greater than Shankara or Vishnu. The husband is her god, and priest, and religion; wherefore, abandoning every thing else, she ought chiefly to worship her husband." (Skanda Purána, iv. 35, &c.) The very passages of the sacred books of the Hindús which inculcate that some deference and regard shall be paid to women, do so from the most reprovable motives. Do they enjoin, that, in all circumstances, even when they may be guilty of murder, their lives are to be preserved? It is because they are their husbands' property, as his cow or horse. If Manu says, "Fathers, brothers, husbands, and brothers-in-law, should respect them, and give them ornaments," it is, that they may be "happy themselves;" and because, "certainly, if the wife be not elegantly attired, she will not exhilarate her husband," and his desires will be frustrated. (Manu, ch. v. 55, 56. Let the student of Hindúism examine this and similar passages).

The Hindú wife is frequently a *mother*, before her own childhood is expired. In the circumstances of this case, she is commonly unable to render aright those physical attentions which she owes to her infant. When matters are

otherwise, she is, from the neglect of her own education, altogether unable to perform a mother's part in the spiritual and intellectual training of her offspring; either in informing their minds, moulding their opinions, or awakening and confirming their moral principles; and, from her disparagement by others, she is unable to acquire and maintain that authority and respect which are necessary to restrain them from the commission of evil, and to direct them to the pursuit of good. How disadvantageous all this must be to Hindú society in general, you can easily imagine. You trace, not only your earliest, but best lessons, and impressions, and convictions, to a mother's love, tenderness, and judiciousness. You are yet conscious of her affectionate heart, almost beating in unison with your own in your joys and sorrows; you still see her watchful eye, unceasingly resting upon you in all your movements; you still feel her ready hand stretched out for your assistance, direction, and recovery; and you still hear her faithful voice imparting the encouragement and reproof demanded by the indications of your temper, speech, and conduct. You gratefully admit that she first spoke to you of the God that is above—the Father which is in heaven, yet present below, giving you your being and all its blessings, and adorning the earth

on which we dwell with all its beauties and glories; that she first held up to the view of your conscience the mirror of the Divine law, holy, just, and good; and that she first pointed to the love of the Father in the gift of his Son, to the love of the Son in the gift of his life, and to the love of the Spirit in the gift of his saving grace, that you might live, and live in holiness and happiness. You remember her counsels and entreaties addressed to yourself, and prayers and supplications addressed to God on your behalf; and you still perceive her wooing you by her example, and treading the paths of righteousness and of peace, not only on her own account, but that you might follow in her footsteps. So much is all this the case, that you hesitate not to declare, that she sowed the good seed which others have watered; and that she laid the foundation on which others have built. *You* then can understand what India must be, where the relationship of a mother exists without the enjoyments of its privileges, and without the discharge of its duties. You must be chastened in your expectations from India's sons, whenever you advert to the incapacity and deprivations of India's mothers. In the degradation there of woman alone, you can account to a great extent for the degradation of the Hindú community, and the absence

from it of that peace, order, purity, and happiness, which are essential to its well-being. If you believe that, as we are told by a distinguished writer, the treatment of woman is the index of civilisation, you will understand that in true civilisation, India has as yet made comparatively little progress.

The Hindú female may be a *widow*, before she has entered her husband's roof. This possibility, owing to the early marriages of the Hindús, is actually exemplified in thousands, nay, we may safely say, in millions of cases. When it is exemplified, the widowhood, according to the sacred institutions of the Hindús, must be perpetuated; and no bereaved girl, though she may never have seen or spoken to her husband, except on the day of her nuptials, is permitted again to enter into the married state. But the parents, though they reject the idea of her again forming a virtuous union with a husband, often do not repudiate the idea, in anticipation of her being a burden on her friends through life, of abandoning her to sinful courses. But not to dwell on this most painful matter, let us refer to the case of a Hindú woman who is a widow indeed, who has lived with her husband, but who is separated from him by death. Hindúism, you know, encourages her to follow him as a *Satí*, a woman

pure and devoted, to the regions beyond the grave, by presenting and burning herself as a holocaust on his funeral pile. Though the mercy of the British prevents the performance of this inhuman rite within their territories, and though many of the native states have followed their example, Satí, with all its horrors, is not yet unknown in India. I have myself, in the course of my missionary journeys, found its advocates both among the people and the princes of India. A few years ago, when Mr M. Mitchell and myself had an audience of one of the Rajput sovereigns, the following conversation occurred:

Missionaries. We have just received a copy of a proclamation issued by His Highness the Gáikawád at Baroda, altogether prohibiting the rite of Satí within his dominions.

Rájá. The Maháráját has not adopted this measure without the advice or orders of the British Government.

M. Surely your Highness does not mean to say, that good measures may not originate in the advice of our Government! The Governor-General, however, we are certain, would be much gratified if your Highness would abolish Satí in your own territories, of your own accord.

R. What! Are we not to have religious liberty? Why should I prevent widows from acting according to their own desire, to preserve their purity by ascending the funeral pile?

M. Is it not a fact that women in this country cry, and roar, and beat and tear themselves, and dash themselves against the walls and posts, and try to leap into wells, when their bereavement is intimated to them, and that you prevent them from injuring and destroying themselves, in these circumstances?

R. It is a fact; and the reason is this: they are so distracted by grief, that they really know not what they are doing.

M. Exactly so. But, for the reasons that you prevent them from drowning themselves, you ought to prevent them from burning themselves. Their desire to burn is not guided by reason, by instinct, or by religion. If they are indeed real *Satís* (women of truth) they will withstand temptation, without destroying themselves. They should live, in order to protect and instruct their fatherless children.

R. It is God within them who urges them to concremation.

M. Will your Highness consider? Is there a single animal urged by God, or his natural laws, to wilful self-destruction? The system of Satí is altogether wrong.

R. *My mother was a Satí.*

This melancholy announcement, uttered in a very emphatic tone, and intimating to us that the hand of the high individual who was addressing us had, according to Hindú law and custom, kindled the funeral pile which consumed alike the living and dead parent, brought our conversation to a close, with the expression of a hope on our part, that the matter of our conversation would be made the subject of future reflection. Respect for the rite of Satí, and the practice of the rite of Satí, are not yet destroyed in India, though the instances of Satí, blessed be God, are now rare. It is not so much, then, over murdered widows, as over oppressed and degraded widows in that country, that we are called to mourn. The treatment of woman in her widowed state there, corresponds with her treatment as a child, a wife, and a mother. Ac-

cording to the Shástrás, a widow must lay aside all her personal ornaments, have her head shaved, abstain from the use of aromatics, take only one meal a-day, and never sleep on a couch. Slight indeed is the sympathy which she experiences, even from those most intimately connected with her. As she was controlled by her parents when a child, and by her husband when a wife, so she must be controlled by her sons when a widow. Never must she again think of entering into the married state, whatever may be the call of Providence. Of the restriction thus imposed on the female, while none of a similar character is imposed on the male, the Hindús give the following explanations. If Hindú women were permitted to remarry, they would divulge family secrets. If they were permitted to remarry, they might be tempted to poison or make away with their husbands, when they disliked them, in order to get new ones. What distrust and degradation of woman do these explanations imply!

The picture which I have now drawn of the state of woman in India is black indeed, but not more so than truth requires. By some native youth, who have received a liberal education, that state has been depicted in still darker lines, but perhaps with less discrimination, and tracing of cause and effect, than the case re-

quires. Matters in India are certainly not better in general than I have represented them to be; though, owing to special influences, and generally those of an extrinsic character, they may be better in particular families. None can more rejoice that this is the case than myself. I have never seen or heard of a good example, without looking upon it with complacency, and holding it up to the imitation of others.

The degradation of woman, on which we have so long dwelt, offers peculiar obstacles to her own conversion, and even to the spread of Christianity among the other sex in India. Woman has been found by missionaries not to be so accessible even to instruction, as man is in that country. When we, the missionaries, address the multitudes in places of public concourse, or in our own houses or churches, seeking to make known to them the words of eternal life, we find the female sex almost, if not altogether, wanting, being either in a state of domestic seclusion, or popular exclusion, because of her alleged weakness, or unworthiness to appear in the assemblies of the people. When we do meet with a member of the female sex, in the course of our ministrations, and offer her a tract or a portion of the Scriptures, she commonly does not trouble herself to say, "I need not receive your gift, for I am unable to

use it from my inability to read;" but she simply says, "I am a woman," thus leading us to infer that reading is neither her acquirement, nor her concern. When we open schools and seminaries for the tuition of the young and rising generation, we find them filled to overflowing with the male division of that generation eager to acquire the principles of knowledge, without persuasion or effort on our part; but we find them altogether destitute of the members of the other division, unless we resort to influences foreign to the people and to the systems of faith and manners which they are inclined to observe. Most anxiously must every missionary ask, How can the glad tidings of salvation and peace be conveyed to her ear, to her understanding, and to her heart? Her EXCLUSION FROM THE GOSPEL SOUND, is, in his estimate, the chief of her manifold and grievous deprivations and disabilities.

The neglect of the education of woman in India is at once a consequence and a cause of of her moral and social degradation; and the bestowment of education upon her seems the first and great *desideratum* connected with the amelioration of her circumstances and the improvement of her position, as, in her present condition, it is in her childhood alone, that she is accessible. In her case, however, there is

not merely a culpable *neglect* of her education; but there is a violent *aversion* to it, on the part of her connexions, even though, according to the Hindú laws, there are certain classes of writings which she may peruse, and according to the Hindu records of antiquity, certain approved examples of educated females, which might encourage the attempt to give her education.* The *general degradation* of woman by the shástras, and by the customs of society, has made the Hindus not only indifferent, but violently hostile, to her education. The objections which they urge against her education are numerous; and they are put forth with a degree

* "Atreyí, Maitreyí, and Gargí are represented as having been eminently distinguished for their knowledge of the Vedánta philosophy. Bhámiat is the author of a work on the same subject. Shíla, Vijá, Mechiká, were poetesses of considerable eminence; and some of their productions have been in the Sanskrita, one of the most difficult and philosophical languages. The author of the *Tarkaprakásh*, a work on logic, pays a high compliment to the literary acquirements of his mother, to whom he gratefully ascribes his eminence. Chittrarekhá has been celebrated for her drawings. Táramatí, Damayantí, and Rakhmaní have been praised for their virtues and knowledge. The author of the Paradam, a Brahman poet, had a daughter who read it in the Malabar language, into which he translated it for her benefit. Avayer, Appega, Murega, and Walí are celebrated Támul authoresses. These notices, for which I am principally indebted to the Rev. Dr Wilson, and Bál Gangádhar Shástrí, show that in ancient times, women were distinguished for their learning. I say nothing about the propriety of some of their studies."—*Essay on the Promotion of Female Education in India, by Hari Keshavaji*, p. 9.

of pertinacity of which you can have no idea. Some of them are thus stated in a pamphlet by a liberal-minded native, as frequently heard by him as well as by missionaries. You will allow that in character they are curious enough; while the explanations which we have already made, will enable you sufficiently to understand their origin.

1. "You inculcate the necessity of educating females; but the education of one, who is represented in the Shâstra as naturally inclined to do evil, would make her still worse. She would, with the assistance of knowledge, be enabled to commit a greater number of vices, crimes, and tricks; and thus she may be more hurtful to the comfort of herself, and of those with whom she is called to associate. As milk given to a dying snake is converted into poison, and it becomes more violent, and bites its very benefactor, or as a sharp weapon put into the hand of a mad man, with the view of his preservation, is either applied to his own destruction, or the destruction of others; so education in a woman produces quite similar effects.

2. "Although you have convinced me of the equality of man and woman, and her capacity for intellectual improvement, yet, as there is no express injunction in the Shastra to educate her equally with man, and as, in several places, the instruction of females is forbidden, and as it has been a custom since time immemorial to deny her the advantages of learning, we would not teach her.

3. "Suppose it were a custom to educate females in this country, and even the injunction of the Shâstra; but since *our* forefathers have not thought proper to educate any female child of *our* family, we would not attach a brand of infamy to it by sending our daughters to the schoolmaster, for the purpose of their being educated.....

4. "Many ages have elapsed, and no person has ever felt inconvenience resulting from the want of the education of females, nor has considered the uneducated woman as an unqualified

and unfit member of society, and incapable of domestic happiness.....Education may do very well for European women, who, laying aside the veil of modesty, mingle in the society of men, and converse and laugh with them almost without any restraint, but our females are strictly enjoined by the Shástrá, to observe modesty, one of their primary virtues, which they do by concealing themselves from the sight of men, and holding no communication with strangers. *They*, therefore, need no education. If butter be placed in contact with fire, it will be melted; so a woman, however wise, in the company of a man, will undoubtedly have her mind injured.

5. "What is the use of learning to a *native* female?...If she will obtain any learning during her infancy, she will forget it as soon as she enters her husband's house. She will be then constantly engaged in discharging her domestic duties, such as sweeping the house, cleaning the cooking utensils, preparing the dinner, &c. These are so easy duties, that they can be learned without any assistance of knowledge, but they are so heavy, that they scarcely leave her at leisure to read or think. Her life is quite different from that of her who has every thing done by her servants, and who, consequently, spends her time with books, and with such other easy and pleasing things.

6. "How can a native female find time to learn? Her infancy, which is the proper season for learning, is chiefly spent at her father-in-law's house, she having been married generally when eight years of age; and the little time she has, is spent in assisting her mother-in-law at the kitchen. And when she becomes a mother of a child, which is some time before she attains the age of fourteen years, she is much troubled, as she has then, besides preparing the food of her husband, &c., to protect and nourish the child. She cannot dine with her husband, neither can she be in his company, or hold any other conversation with him, or with any male inmates of the family, except Yes or No. If she turns out a widow, she then lives still a retired life; and in the case of her being destitute of a rich relation, she is obliged to toil for her maintenance, or live on the charity of others.

7. "A woman does not require education to enable her to discharge her duties towards God. The daily devotional duties,

and various other ceremonies, or the repetition of mantras, is not required of her. If she serves her husband carefully and attentively, she discharges all her duties as a creature of God. She has the privilege of partaking half of the merit her husband might acquire through the performance of religious duties.

8. "You must not conceive, that a female without the help of knowledge, would be exposed to serious temptation. If she happens to be a widow in her infancy, and if she is not permitted to remarry, the restraints that are prescribed to keep her in the path of virtue, are so severe, that she can never commit any sin. If she gets knowledge, she will throw off all these restraints, and by reasoning with men, she will endeavour to regain her liberty, and put herself on a level with men. Therefore, by giving education to woman, we set at nought those divine precepts of *Manu*, which direct the subjection of woman in all respects. If she possesses learning, and if she be permitted to remarry, then she would be enabled to commit the most horrid sin. If she has this liberty of remarriage given to her, and if she finds that her husband is ignorant, and does not suit her taste, she will, admiring the good qualities of another person, project a plan of destroying her husband, and marrying with him. We, therefore, see the wisdom of the Hindu Law-givers in forbidding the second marriage of woman.

9. "If we consider a female as a wife, and subject to the orders of her husband, education becomes a curse to her. If she happens to be superior in knowledge to her husband, she would be superior to him in all other things. Instead of being ruled by, she would rule, her lord; all the respect would be paid her, and the poor husband would remain unnoticed in society; or she would be assigning reasons for every thing she does, and disobedience and discontent would pervade the family. The unhappy effects of education on a woman go still further. She becomes, by the help of knowledge, really an intelligent creature. She will then listen with pleasure to the conversation of men, and become acquainted with those things which are not proper for a woman to hear: Or, she will read those books which will make on her mind an impression inimical to her morals. She will employ all schemes for associating with those who may suit her taste, and by carrying on secret

correspondence in the absence of her husband, she will endeavour to effect evil. We find generally that the women who are intelligent, capable of conversing with men, and have a knowledge of the world, are but bad characters and living a life contrary to that of virtuous women. Hence, it is a proverb that a woman who is clever, and knows to read and sing, is seldom a faithful woman. Whereas, we find that the married women who seldom know any thing besides their house, children, domestic concerns, and who are ignorant of the world and fashion, are very quiet, simple creatures, easily manageable, and obedient to their husbands, priests, and superiors."

You smile and laugh at the mere recitation of these objections; but let me tell you, that in the eyes of the natives of India, they are very specious, and, alas! efficacious. I can give my personal testimony as to the accuracy with which they are put. More than one missionary, I have only here to add, has had such a conversation as this with a Hindú father, when urging him to send his daughters to school.

Missionary. I wish you would commit your daughters to us for their education.

Hindú. We have really no wish to make *dirjis* or tailors, of our daughters.

M. Though we think excellence in needle-work an accomplishment in the case of a daughter, we do not always insist on teaching it in this country. We attach more importance to teaching girls to read, and write, and think, and feel aright.

H. That you may make *kárkuns* (clerks), money-changers, or perhaps magistrates and judges of them!

M. Not exactly so, we wish them to have such a training as will best fit them for the business of life, and best prepare them for the solemnities of eternity.

H. O yes! amongst us, prostitutes and play-actresses have always the greatest accomplishments!"

It has been said, that "where there is a will there is a way;" and that "prayer and pains, through faith in Christ Jesus, will do anything." The education of the females of India, though difficult, has been found to be practicable. No missionary who in a right spirit has brought zeal and perseverance to bear on the cause, has been altogether disappointed. The God of providence, who is the God of the Bible, has to a greater or less extent, opened up a door of usefulness for his servants seeking to glorify his name in this most important department of labour. All of them, I believe, could give many illustrations of his faithfulness and goodness, connected with such of their services as may have had in view the spiritual welfare of the daughters of India. I can mention what occurred when the attempt was made by a daughter of Scotland, whose hallowed memory is dear to many of your hearts, and by myself, when we first together founded the Scottish Mission in the city of Bombay in the year 1829. We had resolved, before leaving our native shores, to attempt from the commencement of our labours, the education of the females of India as well as the males; and the considerable success of the American missionaries, who, in this work had preceded us two or three years, formed a pleasing encouragement. The apathy of the

people in general, however, and even their opposition, we found to be extreme, much more so indeed, than, after making every allowance, we were prepared to expect. Our first difficulty consisted in our procuring teachers; for few could be heard of willing to undertake an employment which, however right and good in itself, appeared disreputable in the eyes of their countrymen. Each teacher procured seemed to think, that, from the difficulty of obtaining scholars, a monopoly of the work should be promised to him, while those who had already begun their labours in Bombay looked upon him as an intruder, and were prone to treat him as such. We gave the teachers our best advice, as well as warmest encouragement; and we personally aided them in collecting girls, by addressing the parents when we could find access to them, and pressing on their attention the necessity and advantages of female education. When the parents urged the inability of their girls to learn, we told them of what had been done before, and said, "Let the trial be again made." When they urged the possibility, or probability of their girls being injured by education, we again said, "Let the trial be made: if your girls be injured in the schools, remove them; if they be not injured, let them remain." When they demanded remuneration,

which they seemed to expect, for the attendance of their girls, we told them, that while we might suitably reward diligence and attention, we could not, by gifts of money, blind their eyes to those advantages of education which they themselves would ere long discover. We opened our schools; and we treated, with all the kindness in our power, the teachers and taught, and those who brought their children to be instructed, as well as took a large share in the work of personal tuition and exhortation. Before three months had expired the schools were attended by 53 girls. At the end of six months the names of 120, and at the end of the year, of 148 girls stood on the roll. In the year 1832, with the encouragement of the ladies of Bombay, we added to our establishment a distinctive school for the support as well as the tuition of poor and destitute native girls, an institution which met with much attention, and which has all along been of a very promising character. At the time of the removal of my devoted partner, from her labours on earth to her joy in heaven, in April 1835, she left 222 pupils to bewail the loss of her constant and most affectionate and effective superintendence. At the end of that year, our Mission, which was founded under the auspices of the Scottish Missionary Society, was trans-

ferred to the care and support of the General Assembly. On the publication of the Memoir of Mrs W. in 1837, and the subsequent formation of the Scottish Ladies' Association for promoting Female Education in India, we, for the first time, received distinctive help from Scotland for the support and extension of our female school establishment. The effect of that help was soon felt in India. At the close of 1838, we had 385 pupils in our schools, and at the close of the next year, no fewer than 600. This number, owing only to our limited means of efficient Christian agency and superintendence, became our maximum. Towards the close of 1841, we had 568 on the roll. The severe afflictions which some of us then experienced reduced our pupils on the following year to 479, which was our number when I left India in the beginning of 1843. By the last accounts (December 1843), a further reduction, owing principally to various disappointments connected with our agency, has occurred, bringing down the number to 240 ; but, in behalf of my esteemed brethren in Bombay, I feel warranted to say, that a speedy increase will occur, particularly as your organization in connection with the Free Church of Scotland gives them hopes that most of their wants will be duly supplied. Though there are still great difficulties in the

way of female education in Bombay, there is in fact no limit to the establishment of female schools and the increase of their pupils, but in the want of the means of maintaining them and providing for them a suitable agency.* I make this remark in the view not merely of our own experience, but of that of our respected American and English fellow-labourers.

The pupils thus, in considerable numbers, attending our female schools in Bombay, belonged, in the first instance, to the humbler classes of the native community. Their influence, however, has wrought upwards, and has, to a considerable extent, affected the judgment, feeling, and practice of the middle and higher classes of society, witnessing their results on visits and examinations, so much so, that, for some years past, they too have furnished material for our schools, as well as occasionally adopted certain measures of their own for the private education of their daughters. The fact is worthy of notice. It is in accordance with what is often noticed in the origin and spread of moral reform. To the poor and by the poor, in the first age of Christianity, the gospel of Christ was principally

* At the time that this paper is prepared for the press (January 1849), the female schools of the Bombay Mission of the Free Church of Scotland are attended by 523 pupils.

preached and spread ; and its progress was from the lowly fishermen of Galilee to the exalted Cæsars of imperial Rome. It is a great and grievous mistake which some make, when, in such a country as India, they measure the amount of moral and intellectual influence by the social status in caste of those who are instructed. Caste there seems to pride itself in withholding the communication of good from those who are below. The Bráhmans, for example, who are the highest caste in the country, have all along striven to monopolise knowledge. The correction of the errors and the removal of the ignorance of the vulgar, form no part of their employment. Each of the castes below them, in its turn, disparages and depresses those of inferior grade. But, move the foundations of society, and you shake the whole fabric. Instruct the lower classes of the people, and the upper, if they do not learn from mere shame, will soon change places with those whom they have been accustomed to reckon inferiors.

The knowledge communicated in our female schools, has of course been principally of an elementary character. It has not, however, been of a restricted nature, as the following extract from our report for 1839 will show. " In reply to inquiries made by different friends

of female education in the provinces, it may be here mentioned, that the books which are now, or have been used in the schools, are the following:—First Book for Children, by the American and Scottish Missionaries; Second Book, by the Scottish Missionaries; Elementary Catechism, by Dr Wilson; Gospel Catechism, by Dr Stevenson; Assembly's Catechism, translated by the Rev. James Mitchell; the Holy Scriptures, as published by the Bombay Bible Society; Scripture Stories; The Treasury of Knowledge, being a translation of the first half of the Bombay School Collection, by the Scottish Missionaries; the Ayah and Lady, translated by Mrs Farrar of Násik; Moral and Instructive Stories, by the late Mrs Candy; Historical Account of the Ancient Egyptians, Assyrians, and Babylonians, Medes and Persians, and Grecians, with a notice of the fulfilment of the prophecies respecting them, by the late Mrs Wilson of Bombay; Memorial of Mrs Wilson; England Delineated, by the late Miss Bird, translated by Náná Náráyan; Principles of Geography; Náná and Dadoba's Atlas; History of England, by Hari Keshava; Hymn Book; Miscellaneous Tracts. These works are calculated alike to improve the mind, and impress the heart with general and Christian knowledge, and to make wise not only for the business of

life, but the salvation of the soul. A considerable number of girls have left the schools, who, it is believed, have perused the whole of them, with the exception of such portions of Scripture as were not translated into Maráthí before or during their attendance at school. At present, however, even the most advanced girls, have a good part of the prescribed course before them."*

The studies here referred to, and others of a kindred character, on which the pupils have entered since the report from which I have now made a quotation appeared, have been generally conducted through the medium of the Maráthí, the principal language spoken in Bombay. A few girls, Pársis and others, have been taught through the medium of the Gujaráti, current among their parents, and extensively used in commercial transactions in the West of India. The progress of our pupils in these languages, especially in the Maráthí, has in general been rapid, owing principally to the fact that the Indian alphabets, in their perfect form, have no silent letters, and are so copious, that they have no letters of varying powers, to puzzle and perplex the learner as in the English. So much is this the case, that I have

* The studies of the girls at present (January 1849), are not so far advanced as they were a few years ago.

often noticed a girl reading the Scriptures with tolerable ease, after she had been little more than half a year at school. Only individuals have been taught to read English. A class for our language, however, was formed before I left Bombay. While it has appeared to us, as far as the native community in general is concerned, expedient that we should communicate a large amount of knowledge through the medium of the known vernacular languages, rather than spend much of the limited time that girls are allowed to be at school in the acquisition of a foreign language as a new medium of acquiring knowledge, we feel that English may be most advantageously taught to advanced pupils, especially to those, such as orphans and wards, who are under our own control, and that both as a means of salutary exercise and discipline, and a source of acquiring precious knowledge.

Religious knowledge, it is now to be noted, is not left to be acquired simply from the books used in the schools. As stated in our report for 1840, "The schools are open to the visits regular and occasional, of all the agents of the mission, and those who are united with them in their work of faith and labour of love. Mr Manuel Gomes, an Indo-Portuguese, who has been long in the service of the mission, devotes

his whole time to visiting them, and aiding the teachers in communicating instruction; and, it is with much pleasure that testimony is borne to his zeal and diligence. The girls who attend the central schools,—upwards of two hundred in number—are *daily* catechised and addressed in the Mission-House, Ambrolie, particularly on Sabbath, when a considerable number of them attend public worship. A monthly examination of all the schools is held, at which inquiries are made into the lessons which are taught, in the presence of friends who are interested in their progress, and who are all welcome to attend on this occasion. Many of the pupils are not inferior in Scripture knowledge to those of corresponding years in the highly-favoured lands of Christendom. It is not an uncommon remark of visitors, that they appear superior in their attainments." I may here add, that the explicative and hortative teaching of Christianity, both in the schools and at the mission-house, is wholly by professing Christians. Such of the teachers and monitors as are not Christians, are restrained in their teaching to the simple use of the books in the hands of their pupils. We consider ourselves fully at liberty to employ them to this limited extent. The Bible, we must remember, is, to a great extent, both self-explanatory and

self-defensive. Its power and purity are not destroyed, even when its words are pronounced by a heathen.

I need not say to you that we do not find our *ultimatum* in the mere communication of knowledge to our Indian female pupils. We look diligently and longingly for the fruits of that knowledge in the intellectual, moral, social, and spiritual improvement of those on whom it is bestowed. We especially pray and toil for their repentance towards God and faith towards our Lord Jesus Christ. Blessed be God; that our labour has not been in vain in the Lord, in this respect. It has been our privilege from time to time to record *conversions*, as, under God, the result of our female schools and their collateral services. In reply to the queries of a friend, addressed to me in 1839, I wrote thus:—"The total number of native females whom I have baptized on their own profession of Christianity is fifteen. Twelve of these have been educated in our schools; but I am unable to state how far their conversion under God has been owing to the knowledge there acquired, or to instructions communicated in my family, and in the native church, which according to the system which we pursue, have been, and are, directed to as many of our scholars as we can get to attend. Eight of them are mar-

ried to native converts; one was married to a heathen now a candidate for baptism, before her attendance at school; three are widows .... I have baptized five girls the daughters of converts .... Mr Nesbit has baptized two adult native women of good character, but neither of them has been taught to read." Though some of the persons here referred to have dishonoured the Christian character by their lukewarmness or improper conduct, others of them, as well as one or two girls educated at our schools but baptized before their connection with the mission, are now living, or have died, in the faith of Christ. Among some of them have been witnessed as unequivocal instances of conversion to God as are to be seen in our highly-favoured native land. We trust that some of them are now singing the song of Moses and the Lamb in the upper sanctuary; and that they will be to us a crown of joy and rejoicing in the day of the Lord.*

In the instances which, it is unnecessary to

* Between the time that the document quoted above was written and 1843, one or two additional admissions into the church took place; and since this address was delivered, two or three other girls connected with our schools have been baptized by Messrs Nesbit and M. Mitchell; and, with perhaps one exception, they give evidence of sincere piety. One of them, who began to attend the schools upwards of thirteen years ago, has made great progress in knowledge and intelligence, and is now very serviceable in the mission.

say, have been by far the most numerous, in which conversion does not follow the instruction delivered in connection with the schools. it must not be supposed that the good which is accomplished by them is only of a trifling character. There is a restraining and preventive, as well as impulsive and sanctifying influence in genuine religious knowledge; and to a great extent it obstructs the development and the practice of evil. Human society, even in its most depraved state, is to be compared not merely to a mass of rock, from which, by direct philanthropic efforts, a few atoms or fragmentary particles are to be detached and pulverised, but to a lump in which the leaven of knowledge will continue to work in whatever part it be insinuated. Every educated female is a witness against the prejudices and the injurious neglect of her countrymen. They doubt the capacity of the female mind; but her actual success in study begets and secures their confidence. They dread, as we have seen, the effects of female instruction, supposing that it will act only as oil poured upon the flames of innate depravity; but when it is exhibited in fact, they see that it is both corrective and elevating. They supposed that knowledge when communicated to a female, will unfit her for her duties as a wife and a mother, and particu-

larly prove inimical to that restraint, and prevent that implicit obedience, which they consider it necessary to demand and enforce; but they find that it only renders her friendship and fellowship tenfold more endearing and constant, and enhances to her husband and children the value of her services, rendered in reason and love. The personal capacity of every educated woman to profit by the means of grace in her after life, too, is greatly enlarged. She is able to read the word of God, and prepared to understand its varied bearings when it is addressed to her by the living preacher. She may prove willing in the day of God's power. The heavenly seed, early sown in her heart, may ultimately take root, spring up, and bring forth fruit to the praise and glory of God.

I am not able, nor is it expected of me, at present, to give that particular information respecting the progress of female education in the other stations in India to which your contributions are sent, which I have communicated respecting Bombay. A few notices, however, I cannot withhold on this occasion.

With the state matters at Puna', I am well acquainted, both from what I have personally witnessed during my visits to that former seat of the Maráthá Government, and my constant correspondence with my respected fellow-la-

bourer Mr Mitchell, who has been a zealous and judicious friend of the cause of female education from the very beginning. . The schools superintended by him and his esteemed partner, are, with the exception of one meeting at his own residence in the camp, situated in the city of Puná. They are attended by between 125 and 150 girls. Speaking of them in 1840, he says, "I am happy to say that these schools have heretofore prospered much to my satisfaction. They are attended not by the poorer and lower castes, but by the daughters of Brahmans, and respectable people of other castes. During the short period these schools have been in operation, many of the girls have learned to read fluently, and to repeat one or two of our catechisms, which are explained to them as fully as our circumstances can permit of. Could a more effectual superintendence be extended to them, [which there is reason to believe will be the case from the attention paid to them by Mrs Mitchell], we feel confident that much good might be effected in this sphere. The children are so open, confiding, and affectionate, that, through them, a way would easily be found into the bosom of their families, where the gospel might be made known with great effect to the female inmates, who are now excluded from all means of instruction. I have often been

struck with their anxiety to hear the examinations of the children, when they could do so without bringing themselves into particular notice. These schools must even be small and secluded, as respectable girls will seldom appear in the street at a distance from their homes. They could never be brought together in a large central school, and it could be of no use to introduce at present sewing or any work of that kind; the very mention of such a thing would insult them, and most likely drive them from the school. The schools must, in the mean time, be used as centres for the diffusion of religious instruction and mental improvement. Schools in camps and places where there is comparatively little regard to caste, and where the habits of the people are more assimilated to our own, may be more on the central principle, and may embrace instruction in many useful employments; but in Puná, and most of the towns of the Dakhan, except regarding the general management of a family, and particular points of domestic economy, there is no instruction besides what we have mentioned that they would much value. We must enlighten their minds, and make a change in their religion, before we will get them to engage in any work, which does not strictly belong to their caste; without let or hindrance we may, how-

ever, impart lessons in religion and all parts of general knowledge. What a field in which philanthropy may expand and luxuriate? Here we have the great and noble families of the Maráthá empire, sunk, it is true, from their prestine glory; but still venerable in their fall, and like some baronial castles, frowning, in their ruins, in fearful and sullen majesty on the surrounding landscape. The large halls of their palaces, which are rapidly falling to decay, are now completely silent. O that they were yet made to resound with the name of Jesus, and the praise of a three-one God. I feel persuaded that one of the most powerful means to bring about this desired consummation, would be the employment and *proper* working of Female Schools." The actual results of the schools at Puná, are similar to those in Bombay.

A most favourable commencement of the work of female education has been made in connection with our mission at MADRAS within the past year. The attendance of the girls at the schools established there, has to a good extent been secured by the conviction of the propriety and necessity of female education made on the male pupils of the mission, some of whom have brought their own wives and sisters to be instructed. The convictions here referred to

originated both in general instruction, and particular discussions, on the treatment and education of females, encouraged by Mr Anderson. A small school was opened by Mr and Mrs Braidwood in 1841, soon after they had joined the mission, which contributed to strenghten and encourage them. In a letter of the 22d September 1843, Mr Anderson says, "Through the wives of two of our East India teachers, we have recently tried a plan likely to get *caste* girls—the sisters of our school boys. Already eight or nine caste girls have been got to come, five of whom attend every day—a very hopeful beginning, and not to be despised. A Bráhman teacher, taught in our school, goes and brings them from their houses. Unless alarm is taken, it will be easy to extend this plan; and as connected with our Institution it is natural and direct." From the well-known zeal and devotedness of Mr Anderson and his colleagues, we cannot but expect that the work which has thus favourably begun, will be blessed by God with much success.*

* This anticipation has been most fully realized. At the fifth annual examination of the female schools, held on the 23d of December 1848, Mr Anderson made the following observations:—"The actual number now before you, is 273; 170 from Madras, including the 14 under Mrs Anderson, and 103 from Triplicane. At Chingleput, Congeveram, and Nellore, there are about 100 more; so that altogether there are probably 350

At CALCUTTA, Mrs Mackay, Mrs Ewart, and Mrs Macdonald, have for some time past had either a school, or some pupils of their own, receiving from them much attention, and deriving from them much profit. You have also an agent of your own there, Miss Laing, whose zeal and devotedness in connection with a boarding-school and Bengáli day-school, you well know and highly appreciate. Mrs Duff thus notices the former of these institutions, under the date of the 19th of August last. "I have lately devoted the greater portion of a whole day to a thorough examination of the Orphan School here under the care of Miss Laing, on which occasion the orphans and Hindú

girls in daily attendance at all the places. The following is a memorandum of the studies of the more advanced girls in the first division of 14 girls, most of whom are Christians, and five of whom came for baptism in 1847, though they were not baptized till October following. The hearts of *two* more of these girls have been pierced ... made willing to receive the Gospel of Christ, and they will probably soon be baptized." According to the memorandum here referred to by Mr Anderson, it appears that the highest class of these girls are able to read the Scriptures both in English and Tamil; and that they are learning geography, writing, arithmetic, and "needle-work in all its useful branches." A goodly number of the other classes have begun the study of English. This is most satisfactory progress. Mr Anderson added, "Mr Whitely can now get more girls than he can manage. Our friends may remember what difficulties we had to gather 30 or 40 girls together in 1843. Mr Hufton has done much to organise the present female school at Madras, and to secure regular attendance."

girls, fifteen in number, assembled at prayer—so neat and plainly dressed—so fresh and happy-looking, taking an intelligent interest in the holy exercise—each reading a verse in succession to the chapter read. They seem a rich reward of persevering faith and prayer. Indeed, I could scarcely recognise in them the little, stupid, awkward beings they were in former days. Throughout a most searching examination they acquitted themselves admirably. They read well, and are made to understand whatever they read. Their spelling, sewing, and writing, were very well done. Arithmetic and grammar they had just commenced, but are well grounded in the elements. Their general intelligence and delight while exercised in an excursive examination upon geography, could not fail to be remarked. Their application of Scripture was truly gratifying."*

The peculiar advantages of such an institution as that now noticed, are so obvious that they scarcely require to be stated. Through its instrumentality, and that of those of a kindred character elsewhere, the orphan and desti-

* The school here referred to has, since the date of this letter, experienced remarkable success in the conversion of some of its pupils. Of one of them, "Charlotte Green," who died in the peace of Christ, a most touching and instructive account has been published by Dr Duff, and obtained a large circulation in Scotland.

tute Hindú female child, finds a Christian home and Christian friends. She is guarded when under their care to a great extent from injurious heathen influences; and she enjoys all the privileges of a daughter of the church. Her teachers, from the constant control which they exercise over her, and care which they extend to her, have all the facilities in training and educating her which they can desire. Her general improvement and conversion, at least to professional Christianity, are thus to be expected. While, however, we encourage ourselves by the recognition of these facts to maintain our orphan refuges and boarding-schools, we must bear in mind that it is not by them, to any great extent, that the mass of Hindú society is to be effected. Their pupils are viewed by the natives more as the children of Europeans than of Hindús. General schools are absolutely needed for Indian children residing with their parents. Those of this character held on the different missionaries' premises, are of course the most effective and productive, as enjoying the greatest advantages from constant Christian superintendence, and tuition; but district schools, situated in the different localities of the native towns, are imperiously called for. The Hindú parents, particularly those of the higher classes, who

load their children with ornaments, so tempting to the robber, are unwilling that their female children should remove to any great distance from their own abodes; and education must consequently be conveyed to their very verandas. There it is frequently a boon to parents as well as children, as the attention of numbers of spectators and auditors is often secured, both when the teaching and examinations are proceeding. Our district schools thus act most directly on the multitudes of the native community.

So much for the state and prospects of female education connected with our own missions in India. The cause is yet necessarily in its infancy connected with the important missions of our sister church, the Irish Presbyterian, lately formed in the province of Káthiáwár; but that cause will not be suffered to languish by Mr Glasgow, and the other missionaries and their partners. Did my information and your time permit, me to narrate the history of the attempts which have been made in other missions in India, Baptist, Independent, Wesleyan, Presbyterian, and Episcopalian,—English, American, and German,—I am sure that you would receive much additional evidence of the correctness of the conclusion at which I wish you to arrive, that female education in India,—not-

withstanding its many difficulties in the apathy of the people, the short period allowed for tuition, in consequence of early marriages, and numerous detentions of the pupils at home during public and family festivals,—is undoubtedly practicable, as well as peculiarly desirable ; and that there are many and mighty encouragements to pray, contribute, and labour for its support and extension.

Allow me in conclusion to say, that I thank that God whom I desire to serve in the Gospel of his Son, that there are now so many of the daughters of our beloved native land,—as evinced by the formation of your society and similar institutions,—who are interested in the welfare of the daughters of India, not merely as far as this vanishing world, but that which will abide for ever, is concerned. It is my exhortation to you, and my prayer to God, that this interest in these objects of compassion and sympathy may increase a hundredfold ; and that, in practically manifesting this interest, you may find it more blessed to give than to receive, and that your own souls may be watered and refreshed, while you seek to water and vivify the souls of others in the dry and thirsty regions of the sun. It is also my desire, as that of every missionary in India, that many thousands more of your countrywomen may esteem it a

duty, a privilege, and an honour to be united with you in your work of faith and labour of love. Surely what we have witnessed is only the *beginning* of great things for our Eastern Empire, unparalleled in the means and manner of its acquisition, its great extent, its unnumbered millions, and its multifarious connections with Christian responsibility. I have a strong impression on my mind, that, as a nation, we have been only *dreaming* about our obligations to seek the improvement of that great country. We have not yet made a beginning of the work as it ought to be carried on. Could we hear the tender and beseeching voice of Him who poured out his soul on Calvary as an offering for the lost, and who now pleads with his Father for the fruit of its agonized travail; could we realize the fact that it is in virtue of *his* kingly prerogative and endowment as the Anointed One, that we now hold our possessions in the high and ancient seat of Satan's power; could we listen to the lamentations, or observe the sufferings of the untold multitudes who are sinking in the pit of destruction, because there were none among the sons and daughters of men to care for their souls; and could we get only a glimpse of the bliss of those who have been saved, through the instrumentality of the feeble efforts which the professed

followers of the Redeemer have already put forth, and who are now soaring in heaven, and there singing the song of Moses and of the Lamb,—we should indeed *awake* and go forth to the fight of faith, with the determination, and courage, and trust, and self-sacrifice of those who loved not their lives unto the death. O may the Lord show to us, before the cold hand of death alight upon us, and our opportunities of usefulness in this revolted province of God's dominions have for ever passed away, what He would have us to do, and how to deny ourselves, that His name may become a praise over all the earth.

APPENDIX.

I. MEMORIAL FROM THE FREE CHURCH OF SCOTLAND RESPECTING A MISSION TO NAGPUR IN CENTRAL INDIA.*

The proposal to establish a mission at Nágpur originated in a correspondence for some time carried on between a devoted Christian gentleman, residing at that station, and my-

* At a Meeting of the Committee of the India Mission of the Free Church of Scotland, held on the 29th of November 1843, the Rev. Robert Gordon, D.D., Convener, in the chair, *inter alia*—

The Committee proceeded to take into their consideration the memorial addressed to the Church by Dr Wilson, before the Disruption, respecting the establishment of a mission to Nágpur, in Central India, and several communications which had lately been received from India on the same subject; and considering the great importance of commencing missionary operations in that quarter,—the renewed offer to this Church, by the gentleman with whom the proposal originated, of £2500 stock, on the condition of the speedy establishment of a mission there,—the growing liberality of the members of this Church in the cause of missions, evinced by the late congregational collections,—the interest very generally expressed throughout the country respecting the district of Nágpur,—the prospect of co-operation, in connection with the proposed mission, of the missions already formed in the three presidencies of India,—and the hope of obtaining local pecuniary assistance to the mission at Nágpur, and special contributions in this country towards its foundation,—they unanimously resolve, in dependence on Divine grace, and what appear to them to be the evident leadings of Divine providence, to take immediate steps towards the establishment of the proposed mission, by looking out for a duly qualified missionary. And with a view to the particular information of the General Assembly of the Free Church, and of the Christian public, as to the undertaking, and to secure their approbation and assistance, they request Dr Wilson to prepare a memorial on the subject for general circulation.

Henry Tod, *Sec.*

self, during the last year of my residence in India, and the liberal offer made by him, of the sum—munificent as a private contribution—of £2500 in the three per cent. consols, as a special contribution toward the establishment of such a mission. At the time that this proposal was matured, the Church of our fathers was subjected to trials and difficulties, connected with its relation to the State, of no ordinary character; but it was not conceived that these trials and difficulties formed a reason for allowing the proposal to remain in a state of abeyance. "When the Lord contends with us,' it was observed, "we ought especially to see to it, that we faithfully and impartially discharge every known duty. If we neglect the heathen without, our troubles may be multiplied within." The proposal was received by the Foreign Mission Committee of the Church with all the cordiality with which it was advanced; and no sooner, after the disruption of the Church had actually occurred, did the Free Church Committee find that the agency of their body was required for the establishment of the mission, by the parties most intimately connected with it, than they determined as soon as possible to give it their practical attention. Their final resolution on the subject is prefixed to this memorial. Since it was adopted, they have formed an engagement with Mr Stephen Hislop, who has just completed his studies for the ministry, and of whose qualifications for the missionary office they have been led to form a high opinion,—to the effect that, as soon as practicable, he shall proceed to Nágpur, to commence the work of the Lord at that important station.*

The Nágpur territories, into which we are providentially invited to convey the glad tidings of salvation, occupy the central regions of the continent of India. Their general situation is between 18° 40′ and 20° 40′ north latitude, and 78° 20′ and 83° east longitude. Their extreme length from north to south may be stated at 450, and their breadth from

* Mr Hislop, since the commencement of the mission, has been joined by the Rev. R. Hunter

east to west at about 350, miles. Their average length and breadth, however, cannot be taken at more than 300 miles. Their superficial area was computed by the late Colonel Blacker at about 70,000 square miles. They are bounded on the north by the Ságar and Nirbadá Territories of the Honourable Company; on the west and south-west by the Wardá river, one of the most important tributaries of the Godávarí, which separates them from the province of Berár, and other possessions of his Highness the Nizám; on the south, by the Godávarí itself; and on the east, by a waving and not very definite line, proceeding through forests,—inhabited principally by aboriginal tribes,—which have been but little explored. Nágpur, the capital, is situated upon an extensive plain, the elevation of which is about 1100 and 1200 feet above the level of the sea. There are many natural forests within these bounds, and several ranges of ghâts and hills, of which the Pachmarí rises to an elevation of 4209 feet; but they contain also a fair proportion of open country and cultivated fields. A rich black soil is predominant in the plains; while among the hills the soil is red and less fertile. These territories have many rivers and streams, which during the rains are navigable for rafts, canoes, and other light vessels.

The Nágpur territories comprehend, according to a census made in 1825, contained in an able and interesting report submitted to the supreme government of India by Sir Richard Jenkins, long the resident at the darbár of Nágpur, the six following districts, with the population and villages specified.

Districts.	Population.	Villages.
Devagad, (below the Ghâts), .	572,792	1890
Waingangá, ...	690,770	2111
Chattísgad, ...	639,603	4434
Chandá, ...	306,996	1223
Devagad, (above the Ghâts), .	145,363	1241
Nágpur and Suburbs, . .	115,228	
Total,	2,470,752	

From a return of "The supposed population within the limits of the Nágpur force," furnished as a subsidy by the East India Company, stationed at Kámptí, in the vicinity of the city of Nágpur, it appears there are 41,659 souls to be added to this number, exclusive of a fluctuating population of 1410, and of 5000 persons from the country who are supposed to attend the weekly markets. From a comparison of the register of births and deaths kept in certain of the districts since the year 1825, when the census was made, it may be concluded that the population now amounts to THREE AND A QUARTER MILLIONS of souls. This is a field for missionary operations, which, even without any reference to the adjoining country, it will be readily admitted is sufficiently ample.

The following division of the population is intimated in documents in the possession of the Government:—

Hindús, ...	2,124,795
Gonds, and other Aboriginal tribes,	291,603
Musalmáus, ...	58,368

The Musalmán population is to the Hindú, including the Gonds and other aborigines, as one to thirty-four. The Gonds are as one to twelve of the whole population.

The number of different castes into which the population is divided, has been thus stated:—

Bráhmans, ...	9
Agricultural classes, ...	13
Manufacturers and artizans, . . .	29
Merchants, bankers, and shopkeepers, .	14
Kulís, (aborigines), ...	16
Miscellaneous, ...	12
Mendicants, Musalmáns, and outcasts, .	21
Total,	114

These castes, it has been estimated, practise altogether sixty-two different professions. The Brahmanical population,

which is happily to a great extent secularized,—many of its members being cultivators, writers, merchants, shopkeepers, and even soldiers,—amounts only to about 25,000 souls. The greater number of the castes trace their origin to different parts of Berár and the Dakhan. Their Hindúism is not of the purest character. "The Bráhmans of Chattisgad, in particular, are said," remarks Sir Richard Jenkins, "to have departed from the strictness of the observances required by the Shástras. They eat fish and animal food, and are consequently looked upon with great contempt by their more precise brethren." The Bráhmans generally profess to be *Smártas*, those who pay adoration to Brahma, Vishnu, and Shiva, the three gods of the Hindú Triad, and particularly to the two latter; but nine-tenths of the whole Hindú population are supposed to be followers of Shíva, alias Mahádeva, and thus to be connected with a class of Hindú religionists, who, though their worship is particularly revolting to the Christian mind, have been found to be less bigoted than the Vaishnavas, or followers of Vishnu. Religious rites and ceremonies are said to occupy comparatively little of the time of the common cultivators, even at the periodical festivals and seasons of pilgrimage. Those of them who are the strictest in the observance of the Hindú ritual are the Maráthás properly so called. The Gonds, and other aboriginal tribes, have a religion peculiar to themselves. It is a simple but barbarous system of superstition, not founded on old and venerated writings, and supported by a numerous priesthood, like that of the Hindús, but resting on floating traditions, and the dictates of the natural fears and desires of the uninstructed mind, and taking cognizance principally of the malevolent spirits which are supposed to pervade the forests, and of the wild beasts which traverse them. Their worship is of the rudest and most fantastic character; and it is chiefly conducted by offerings and sacrifices of goats, hogs, fowls, and fruits of various kinds. Occasions of public worship seldom occur; and they are generally concluded by the dance and revelry. The Gonds are

much the dupes of signs, omens, and various other prognostications. If the Brahmanical system, by all the perversity of its speculations, the outrageousness of its legends, and the absurdities of its institutes and multifarious observances, shows us how men, professing to be wise, have become fools; the Kulí system, by the fears which it engenders, and the remedies to which it resorts, shows that men left to its guidance, become the children of debasement and the prey of terror, to the destruction of all civilization. Both of these classes of our race, exhibited to our view at once to beget within us humiliation and gratitude, alike need the truth of God; but which of them in the providence of God, may be first led to embrace that gospel which brings light, reconciliation, peace, purity, and dignity to the soul, it is impossible to say. Perhaps, the least self-righteous of them may be seen first entering into the kingdom of heaven.

The Núgpur State is subject to a Maráthá Rájá of the Bhonsla family, whose ancestors conquered it from the Gond Rájá of Devagad about a hundred years ago. It first came into political correspondence with the English in 1779. In 1803 it suffered the loss of some of its territories, in consequence of uniting with the Gwáliór State in opposing the objects of the treaty of Bassein made by the Peshwa with the English. In 1817, on account of the helplessness of its prince from disease and infirmity, it consented to receive and maintain a considerable subsidiary military force from the Company, as well as itself to maintain a considerable contingent force for the purpose of co-operation when necessary. The regent having, that very year, murdered his prince, and raised the standard of rebellion against our power, provoked the capture of the capital by our troops; and new arrangements, which gave the British the ascendancy in the direction and management of affairs. As soon as the youth who had been raised to the masnad by adoption became capable of managing for himself, considerable relaxation was granted. The treaty which now exists thus defines the relations be-

tween our own and the native government:—"It shall be competent to the British government, through its local representative, to offer advice to the Mahá Rájá, his heirs and successors, on all important matters, whether relating to the internal government of the Nágpur territory or the external concerns, and his Highness shall be bound to act in conformity thereto. If, which God forbid, gross and systematic oppression, anarchy, and misrule, should hereafter at any time prevail, in neglect of repeated advice and remonstrance, seriously endangering the public tranquillity, and placing in jeopardy the stability of the resources whence his Highness discharges his obligations to the Honourable Company, the British government reserves to itself the right of re-appointing its own officers to the management of such district or districts of the Nagpore territory in his Highness' name, and for so long a period as it may deem necessary; the surplus receipts, after defraying expenses, to be paid into the Rájá's treasury." During the last twenty years, the native government, following the advice of the British resident, has administered affairs to the satisfaction of the British government; and peace, and as great a degree of prosperity as could be expected, have been the happy result. There are many Zamindárs, it may be here right to mention, who hold their lands from the Rájá by payment of tribute or quit-rent, and who are almost independent in the exercise of their power on their own estates. Of these the most considerable are the Rájás of Bastár, Karundí-Kahair, and the chiefs of Khairagad, Nandagáum, Kamandá, Pándaría, Kundanán, Soná-Khán, Kompti, and Pachmarí. Of some of them the tribute is very small; and they appear at the capital only when they are regularly summoned or have some request to prefer.

The inhabitants of the plains are noted as particularly civil to strangers and travellers. A mission to Nágpur, there is every reason to believe, will receive due protection both from the native and British authorities. It is proposed that the missionary should reside at Kamptí, a few miles from the

capital, where the British cantonment is established. "There is no intermediate place between Nágpur and Kámptí," says the christian friend who takes such a deep interest in the commencement of our operations, "and by residing in our cantonments he will be under British protection." Dr J. G. Malcomson, a gentleman of high scientific attainments now at Bombay, and a member of the Free Church, who resided seven years at the station, has informed me that there is nothing in the general climate of the place from which the friends of missions should at all be disposed to shrink. Disease there is much the same as in other districts of India similarly situated. "In the hot season," says Hamilton, the author of the Gazetteer of India, "this city has a most decided advantage over many other stations, the nights being almost invariably cool and pleasant, while in the cold season the thermometer falls so low as sometimes to produce hoar-frost and natural ice." The cold weather extends from November to February; and it may be described as pleasant to the European resident. March is warm; and April, May, and June are the hot months. July, August, and September are the rainy months. October is frequently close and sultry. The quantity of rain which falls is little when compared with that which descends on the western coasts. The annual average is about thirty-seven inches.

But it is now time to repeat the notice of the circumstances which form a strong call to our occupying the Nágpur territories as a missionary field, which, when submitting the first proposal on the subject, I laid before the India Mission Committee :—

1. A mission at Nágpur would undoubtedly obtain an extensive local support. There is a large body of European officers and soldiers within the camp, there being stationed there one European regiment, one troop European horse artillery, two companies European foot artillery, one regiment of light cavalry, four regiments of Native infantry, and one kárkhánú of Native artillery. This is a force considerably

larger than that at Puná, with the productiveness of which in a philanthropic point of view, you are already well acquainted. It is consistent with my knowledge, that a missionary, or missionaries, from our Church would be highly acceptable to the European and Indo-British communities and that liberal contributions in support of evangelical operations conducted in the midst of them, or in their neighbourhood, would be regularly forthcoming. From some of the adjoining military stations, also, assistance would be occasionally received.

2. The Nágpur districts are in a state of entire destitution as regards missionary effort. Not a single labourer is to be found within their borders. The people are literally perishing for lack of knowledge, and no systematic effort is being made to convey to them the words of eternal life. They are so far distant from any missionary stations yet occupied, that they can even seldom enjoy the benefit of a missionary tour. The only mission within two hundred miles of Nágpur, is one just founded among the Aboriginal Gonds by a society at Berlin. Our German friends composing it, in whose settlement we have taken considerable interest, would be overjoyed to hear that we could even make a slight approximation to the forests in which they have taken up their abode.*

3. Nágpur, being in the very centre of India, is a most important point, from which the light of the glorious gospel may radiate in all directions. The conviction is more and more gaining ground amongst the most enlightened friends of missions in India, that it is by a simultaneous action on all the provinces of the country that it is to be roused from its

* Since this was written, the surviving members of the German Mission to the Gonds, two pious and devoted laymen, have taken up their abode at Nágpur. They have been diligent in the study of the Maráth language, and have already begun to address the natives, who have received them in a very encouraging manner. They are not connected with any public institution, and it is understood that they are quite willing to transfer their services to the Free Church should it be found expedient. (They did afterwards join the Free Church.)

proverbial apathy, and the national mind—if such an expression can be used, where there is so little proof of national spirit—can be most advantageously addressed. Be the foundations of this conviction what they may, it must be self-evident, that operations in the very heart of India are peculiarly needed and desirable.

4. Systematic religious error—a great impediment in the way of success—is not so extensively prevalent in the Nágpur territory as in many other parts of India, and especially in those connected with our Bombay Presidency. I mention this circumstance without any disposition to flinch from our assaulting the high places of Satan's empire, but from the belief that it is sometimes expedient to enter a citadel at its weakest point of defence. Now, in the eastern districts of Nágpur, we have principally aboriginal tribes, such as the Gonds, Maris, Parnias, &c., which, though degraded to an inconceivable extent, and vastly superstitious, have no false and refined and venerable philosophy, and no powerful and interested priesthood to oppose their improvement; while in the western, and more extensive districts, we have principally Maráthás, originally from the Dakhan and Berar, who feel themselves much isolated from their bigoted countrymen, and for whose instruction in error most happily very feeble means are possessed. I make these remarks after an examination of the statistics of education, and a perusal of public reports. They have, of course, only a comparative reference. It must be admitted that, throughout the whole of India, there is almost a *peculiar* alienation of the mind of men from God.

5. The people of the province, it is believed, would be willing to a good extent to receive instruction, and to avail themselves of the advantages of Christian education. With reference to this subject, it is said in a letter before me,—"Major ——, residing at Nágpur, has informed me, that on the occasion of the annual festivals (at Ramteek and other places), he has always distributed Maráthí tracts, which were invariably received with avidity by the people. In December

of last year, he distributed upwards of 2000 tracts, and the crowds of people who came to his house showed the utmost anxiety to procure them. As has been too frequently seen, it is to be presumed that most of those present were actuated in what they did by idle curiosity; but God alone can see into the hearts of these poor ignorant people. I am told that the greatest facility will be afforded by the natives themselves in having their children educated, and that were there a school, any number could be procured."

6. The Maráthí publications of our mission, and those of the other missions in Maháráshtrá, would at once be available for circulation among the Nágpur people, and for use in forming schools. "The Maráthí," says the friend most directly interested in the proposals which are made to you, "is the vernacular language of the inhabitants of the surrounding country; and that language is commonly spoken by those residing in our bazaars. The Maráthí is spoken from hence to the Narbadá, about 150 miles north of this; again, about as far south as Chandá, about 100 miles; and from hence to the western Ghâts [even to Bombay], Maráthí is the prevailing language." It is also the language of the court, and of all government business at the capital. In consequence of these circumstances, we can give missionaries appointed to these quarters considerable assistance in their studies, as well as furnish them with translations of the Scriptures, and numerous tracts and books, to aid them in their operations. They would be able at once, with our assistance, to make a commencement of the great work of the evangelization of the country.

7. A mission at Nágpur would secure the sympathy, and assistance, and co-operation of the three missions which have already been established by the Church of Scotland in India, and would prove a very pleasing bond of connection between their members. The station, speaking in general language, is nearly equi-distant from Calcutta, Madras, and Bombay, being about 730 miles distant from the first, 670 from the

second, and 580 from the third. The principal language spoken in its territories, we have already seen, is the Maráthí, —that of Bombay; and its native sovereign belongs to the tribe with which, in these parts, we have most to do. The whole military force forming the subsidy, belongs to Madras; and the influence of our mission in the southern Presidency would, doubtless, be most beneficially exercised in support of the Nágpur establishment. The resident (the chief British authority of the place) is under the control of Calcutta; and there most important services could, from time to time, be rendered, particularly as changes take place and exigencies arise, in dealing with the native government, which there is no reason to believe will, under the judicious superintendence in which it is placed by the resident, prove unfavourable. For what may be called the mixed population of Nágpur, speaking languages different from Maráthí, and for general employment in schools or seminaries, teachers could be procured from any of the institutions in the three Presidencies, according to circumstances. Who knows but, in the course of years, we might meet together in the heart of the country in a missionary synod?

With reference to the idea expressed in the last paragraph, and the whole project mentioned in this paper, Dr Duff, in a communication addressed to myself, thus warmly expresses himself:—

"I have to thank you most sincerely for your warm-hearted letter, with its deeply interesting accompaniments. I know not when my heart leaped so with joy as at the no longer chimerical prospect of Calcutta, Madras, and Bombay, actually meeting in synod at a nearly equi-distant point in central India! With myself, such meeting has often floated across the horizon of wakeful visions as one of the most alluring of bare possibilities. But seeing not how the barely possible might reasonably be expected in our day to be converted into the actually practicable, I have as often dismissed the vision, lest it grew into a settled and mocking illusion. But now,

what shall I say? Is it to become an early reality? Surely the finger of Providence may be marked in the singularly liberal and Christian proposition which has emanated from ——. And dead and insensible must the heart of the people of Scotland be, if they do not respond to it with an energy becoming so glorious a cause. After the full manner in which you have descanted on the subject, it were endless to say more than that my immediate colleagues (to whom I have shown all the papers) cordially approved of the scheme as much as I do. Of course, nothing would be wanting on our part to do what in us lay to promote so glorious an object."

Here is an offer which the Church at home may well reciprocate.

As a further illustration of the views which we take of the important matter referred to in this memorial, I may here venture to repeat a few observations which I made to the last General Assembly.*

The resolution of the Committee to occupy Nágpur as a missionary station, it will appear, from all these considerations, has not been formed without the perception of a providential call, which could not be lightly treated. From the province itself, in the person of the Christian brother to whom reference has already been made, and whose modesty forbids the mention of his name, the cry has been heard, COME OVER AND HELP US! The destitution of the country makes an affecting appeal to our benevolence and beneficence. That appeal has been repeatedly supported by the pleadings of our missionaries. It is strengthened by a reference to the destitution of the parts from which it comes. The liberality of the members and friends of the Free Church to the missionary cause during the past year, affords the hope that the pecuniary means necessary for sending the gospel to it, and supporting the Christian ministry and educational endeavours within its borders, will not be wanting. Let that hope not be disappointed. Let it be remembered that the Missions

* See pp. 160-165 of this work.

already formed by the Church, require more abundant support than they have yet received; and let the formation of the *new* Mission be encouraged by *special contributions*. Notwithstanding the late distinguished liberality of many persons to various objects of Christian charity connected with the Free Church, there are still many who must be able and willing most effectually to do their part in connection with fresh enterprises for the extension of the Redeemer's kingdom, in the regions of the earth which have been long covered with gross darkness, in which God has been signally dishonoured, and in which innumerable souls have for ages been left to perish for lack of the knowledge of Him whom God hath sent. Let such come forward to the help of the Lord, to the help of the Lord against the mighty. Above all, let ceaseless prayers arise from every heart to the throne of grace, that God himself may countenance, direct, and bless this and all undertakings designed to promote the glory of his own name; that he may give the preparation of the sanctuary to the agents who are about to leave the land of their fathers, to go far hence unto the Gentiles; that he may carry them in safety to the place of their destination, and there open up for them a great and effectual door of usefulness; that he may prolong their days while engaged in his own work; and that he may number them among those who turn many to righteousness, and who shall shine as the brightness of the firmament, and as the stars for ever and ever. *God be merciful unto us, and bless us; and cause his face to shine upon us; that thy way may be known upon earth, thy saving health among all nations. Let the people praise thee, O God; let all the people praise thee. O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth. Let the people praise thee, O God; let all the people praise thee. Then shall the earth yield her increase; and God, even our own God, shall bless us. God shall bless us; and all the ends of the earth shall fear him.*

Edinburgh, *May* 1844. John Wilson.

II. CONNECTION OF BOMBAY AS A MISSION-STATION WITH THE DIFFERENT COUNTRIES OF THE EAST.

In addition to the statements made in pp. 161–163 of this work, a few notes may be here introduced.

The following is an extract of a letter addressed by the author to the Rev. Dr Brunton,—long the kind and efficient Convener of the General Assembly's Foreign Mission Committee,—on the 18th of March 1836:—

"I have already expressed to you the confidence which we have in the Church, and the peculiar promise of Bombay and the adjacent country, as a field of missionary labour. With reference to this city as a centre from which the gospel may radiate in all directions to the other countries of Asia, to which I also alluded, I may now give you two quotations, which will, in some measure, explain the foundation of my remark. 'It is not only from its commercial prosperity,' said Sir John Malcolm, in a speech delivered before the Bombay Branch of the Royal Asiatic Society in 1813, 'that persons from every quarter resort to it; but from its being the port to which all the inhabitants of Arabia, Persia, Mekran, and part of Affghanistan, that visit India first come; as also that by which all pass that either go from India to these countries, or who proceed on a pilgrimage to Mecca, Kerbalah, or Najeff. In the whole course of my inquiry regarding the present state of the different provinces of Persia, Arabia, Affghanistan, Tartary, and even China, I have always been able to find a person in this city that was either a native of, or had visited, the country regarding which I desired information.' Mr Watkin, the present chief Secretary to the Bombay government, and a highly accomplished oriental scholar, observes to me in a note, 'I have of late years had much intercourse with pilgrims from Central Asia, and from Chinese Tartary .... It is very singular that they are very

anxious to procure Testaments in the Persian language, and seem to have no sort of prejudice against it. I have now an ode from Kokan in Turkí by me, in which our Saviour stands pre-eminent .... A firm conviction prevails in Central Asia and Chinese Tartary of the approaching universal reign of Christians and their faith.' Mr Watkin permits me to give you this statement; and I can personally give it my corroboration. There is scarcely a country of Asia, indeed, to which I have not already sent copies of the Word of God, and other publications, and with some of the natives of which I have not frequent intercourse. Africa, too, affords us visitors; and seven active and promising boys, lately carried away from Zangibar by a native slaver, have been handed over to our mission for their education by my friend Mr Townsend, another of the secretaries to Government."

The following is an extract of a letter addressed by the author to the Secretary of the Bombay Bible Society, on the 26th December 1848:—

"The most interesting circumstance which I have noticed connected with the circulation of the sacred Scriptures, during the past year, is the number of applications which I have had for copies from natives of Arabia, Egypt, and Persia, visiting Bombay. Such a demand I have not seen during any former period of my residence in India. No doubt, it has to a certain extent originated in the desire of some of the parties to whom I refer of getting an opportunity of holding intercourse and converse with me, on my return to this country from the western regions of Asia; but nevertheless I have viewed it with thankfulness, as it has tended to the dissemination of the Word of God among people much excluded from the influence of the philanthropy of Christendom. I have found that the Bibles given away have, in individual cases, been perused and even admired; and through the blessing of God, there may be yet more important results. An Arab of the Beni-Maín (THE MAONITES) originally from

Maín near Petra, the captain of an Arab vessel from the Persian Gulf, read a good portion of the New Testament under my own eye; and in conversation with myself, and in a letter forwarded to me from Singhapur, to which he lately proceeded, he has expressed his preference of it to the Kurán. More than one native of Persia, excited by the perusal of religious tracts and portions of the word of God, have professed to me some desire of embracing Christianity. Arabian Jews have read the 'Four Books,' the Gospel of Matthew, the Gospel of John, the Acts of the Apostles, and the Epistle to the Hebrews,—for the first time in their own language and character, not without surprise, and have carried off copies for their friends in a distant land. Bigoted Fakirs, and pilgrims from Egypt, have had their prejudices blunted by being brought in contact with the truth. In the view of these and similar facts, I cannot but say, that in common with other missionaries, I owe a great debt of gratitude to the Bible Society, almost the only, as it is the most effective, institution by which at present we can act on the Muhammadan countries of the East. May God extend and bless its operations a thousandfold."

III. THE PROVINCE OF KATHIAWAR AS A FIELD OF MISSIONARY LABOUR.

(From a Report in the Londonderry Standard of an Address delivered by the Author before the General Assembly of the Irish Presbyterian Church, 4th July 1844.)

"With regard to the province of Kathiáwár, the field of the Church's labours, he would content himself with making a few observations. When he received the letter of the Church respecting the choice of the most suitable place for the establishment of the mission in India, he weighed well the answer to be given, and consulted some of the most judi-

cious friends of the missionary cause, who agreed with him in the opinion that the province of Kathiáwár had paramount claims upon the attention of the Church; and, accordingly, he advised the settlement of the missionaries there. From west to east, the province was about 150 miles in extent, and from north to south it is nearly of the same length. The population, according to the last census, amounted to 1,677,096. It contains nine minor provinces; and many of the people are very interesting in their circumstances. There are about three hundred of them who are independent chiefs, tributary to our own government, who not only allowed the missionaries from this country to prosecute their labours, but on their arrival received them with the greatest kindness. The province has been thus spoken of by a distinguished officer of the East India Company, and celebrated author, Colonel Tod:—'For diversity of races, exotic and indigenous, there is no region in India to be compared with it, where they may be seen of all shades, from the fair, and sometimes blue-eyed, Kathi, erect and independent as when his fathers opposed the Macedonian at Multan, to the swarthy Bhil, with keen look, the offspring of the forest.' The Bráhmans in Kathiáwár are not so bigoted and united as in other parts of India, having no fewer than eighty-four distinct castes among themselves. That province is the home of the Banyans, who conduct the most important mercantile operations of the whole of India, and the settling of the missionaries among them will tend materially to the extension of the knowledge of divine things, throughout the length and breadth of the land. In the north-west of Kathiáwár there is a sacred shrine, Dwárká, which is visited by all the pilgrims that wish to perform the complete course of pilgrimage recommended by the Shástras. There are also in the province two remarkable mountains, those of Girnár and Junagad, and Shatranjí, near Gogho, which are considered sacred by the Jainas, the sect of the Buddhists to which allusion has been already made, and which are not unfrequently visited by companies of twenty thousand

pilgrims, led by the most influential devotees of the Jainas, who travel together to perform their devotions. Tracts circulated in that district will thus tell powerfully on the evangelization of the whole of India. It did, indeed, appear to be the will of the Lord that great things should be done there for the glory of His name. The mission in Kathiáwár had been commenced in very favourable circumstances; but a sore trial had been experienced in the early removal of the devoted, pious, and heavenly-minded Alexander Kerr. When that event occurred, he (Dr W.) was himself very low with fever, with his flesh and heart ready to faint and fail; but his first inquiry, when he was able to realise the bereavement, was, How will Mr Glasgow feel, and what will he do? With reviving soul, he had observed the triumph of his faith and heavenly courage; and he felt persuaded that the cause of Kathiáwár would never by him be forsaken. He had applied himself with great diligence and great success, to the study of the languages—Gujarátí, Hindustani, Persian, and even Sanskrit. He well understands the systems of error prevalent in the land, and he is well qualified to forward the work of education in all its branches, as well as to conduct general evangelistic ministrations. The esteemed fellow-labourers who have lately joined him, were worthy to be his companions, and were greatly prospering in their preparations for usefulness, and even actual labour."

IV. PRACTICAL HINTS ON CERTAIN ARRANGEMENTS CONNECTED WITH THE HIGHER MISSIONARY EDUCATIONAL INSTITUTIONS.

The following is an extract from the Report of an Address delivered by the Author at the Second Annual Examination of the General Assembly's Institution in Bombay, 26th October 1837 :—

"The Rev. Dr Wilson, having been called upon by the Hon. Mr Farish, said, that he rose merely with a view to making a few notices connected with the institution, which he wished to be associated with the proceedings of the day.

"With regard to the *funds*, he had to say that a certain sum had been received from the *sale of class-tickets*. He was most desirous to lead the parents of the pupils to appreciate the blessings of education. The small demand which he made of them had this tendency; and while it would deter no persons who would heartily and leisurely prosecute the study of English, it would be a slight check to the entrance into the school of boys who would be disposed to come to it from mere idle speculation, and who would leave it as soon as their caprice might dictate. He would recommend the plan which had been adopted to other seminaries in India. Let a trial be made of it, even though it should not be rigidly adhered to.

"The *attendance* at the institution he would state. The applications for admission are very numerous; but only those are attended to which are made in behalf of boys, who *read their vernacular languages with fluency*. He (Dr W.) was more and more persuaded of the immense importance of the study of the native languages. The English, he was sure, would never be mastered by those who are ignorant of them. It is absolutely necessary that the learner should associate all his acquisitions with the grammar of his own tongue. An essay had been read by one of the pupils which exactly expressed his sentiments on this subject. He felt impelled strongly to state his views regarding it. There is a *Negro-English* prevalent in the West Indies; and if particular care be not taken, there will speedly be a *Parbhu-English* in Bombay, and a *Babu-English* in Calcutta. A corruption of our powerful and beautiful language, in fact, was already almost established. Nothing can be more ridiculous than the attempts to write in it which are made by the clerks of our public offices, when circumstances lead them to

go beyond the routine of official forms. The errors to which he referred were not peculiar to individuals. They pervade the speech and correspondence of whole communities. But without insisting further on this subject, he would ask, if it can ever be expected that India can be regenerated with the neglect of its own languages? Such seminaries as this could not contribute to its improvement, if their pupils could not communicate their stores of knowledge to its sons. The very object of giving a superior education, at a great expense, to a limited number of persons, is, that they may diffuse learning throughout the country. If they be not led to study the languages of their own people, they will find it impossible effectually to instruct them.

"With regard to *caste*, he had to observe, that within this seminary it had not received, and could not receive, any indulgence. Firmness, and kindness, and impartiality, had overcome all the difficulties which had occurred during the past year in connexion with it. He wished it to be understood by all, that the lines of the classes were formed exactly as the ranks in the native army. We only know those distinctions among individuals, which arise from talent, good moral behaviour, attention to business, and progress in learning. And what more can be rationally wished for? Every native seen to cross the door of a European, an impure *Mlench*, ought to be very quiet on the subject of caste.

"With reference to the native *holidays*, the rule of the school is, that permission is neither given to attend them, nor punishment inflicted because of their observance, or, to quote the native expressions used, they procure neither *razá* nor *sazá*. The responsibility of the holidays is thus made to rest where it ought to rest, with the parents and children themselves. They are all satisfied with the regulation which has been adopted.

"There will be an *enlargement of the agency* of the institution as the pupils multiply and advance. The *connexion, however, between the school division and the college division*,

he would seek to maintain. It is of the greatest importance that those who have lately commenced their studies, should see the actual progress of their seniors, that they may be excited to tread in their footsteps; and it is of no less importance, in the present state of native society, that the advanced pupils should be excited to diligence, by seeing a gradual, if not a rapid, approach to their position, by multitudes of whom at one time they had had a considerable start. Loud complaints are made respecting the pride and pedantry of many of the natives partially educated, and the indolence into which they sink even before their youth can be said to have passed away, and which strangely contrasts with their former ardour and zeal. This is owing to their being constituted gentlemen at large, and scholars at will, without any public sympathy, such as is found in Europe, to press them forward, and any bright examples wooing them to advance. The remedy, he was of opinion, would be found in some such arrangement as that which he proposed, and which he would recommend to the conductors of all the educational institutions in India, and to the Government itself."

The following passage is taken from an address delivered on the subsequent Examination.

"The system which we here attempt to pursue, is now so well understood and generally approved, that it is unnecessary to make any particular statement respecting it. It has attracted *pupils from a great distance*. The more that come to us from the provinces, I would say, when alluding to this fact, so much the better, and for this very plain reason, they will prove, when properly trained and instructed, the most effective agents in the illumination of their native districts when they return to them. Too much had been expected from, and now unreasonable disappointment was felt with, the youth of the presidencies who had proceeded as teachers into the interior, and who, it ought to have been seen, could scarcely be expected to be suddenly appreciated by persons of strange tribes, and strange manners, and who themselves had no few

commodating their procedure to the
they found themselves when remote
connections, and the sympathy of their
companions in study."

. SPECULATIVE BUDDHISM.

divides "speculative Buddhism" into four dis-
denominated from the diagnostic tenet of each,
Aishwarika, Yátnika, and Kármika.
bhávikas," he says, "deny the existence of im-
hey assert that matter is the sole substance, and
o modes called Pravritti, and Nirvritti, or action
ceretion and abstraction. Matter, they say, is
rude mass, (however infinitesimally attenuated
; and so are the *powers* of matter, which powers
nly activity, but intelligence.....
volution of the states of Pravritti and Nirvritti is
l with them revolve the existence and destruction
r of palpable forms. The Swábhávi's are so far
ing the order and beauty of the world to blind
at they are peculiarly fond of quoting the beauty
forms as a proof of the intelligence of the formative
nd they infer their eternity from the eternal succes-
w forms. But they insist that these powers are in-
matter, and not impressed on it by the finger of God,
of an absolutely immaterial being. Inanimate forms
l to belong exclusively to Pravritti, and therefore to
sluble; *but animate forms, among which man is not*
uished sufficiently, are deemed capable of becoming by
wn efforts associated to the eternal state of Nirvritti;
bliss in which state consists of repose or release from an
wise endlessly recurring migration through the visible

form of Pravritti.....In regard to p
do not reject design or skill, but a des
immaterial, self-conscious being who ga
to matter by volition. They admit wha
matter, but insist that those laws are prim
condary; are *inherent eternally in matter,*
by an immaterial creator. They consider cr
neity, resulting from powers which matter ha
eternity, and will have to all eternity. So
man, they admit intellectual and moral power
immaterial essence or being, to which we ascrib
Animate and inanimate causation, they alike a
proper vigour of nature, or Swábháva.

"The *Aishwárikas* admit of immaterial esse
supreme, infinite, and self-existent Deity (Adi Bu
some of them consider as the sole deity and cause
while others associate with him a co-equal and e
rial principle; believing that all things proceed
joint operation of these *two* principles. The Aish
cept the two modes of the Swábhávikas and P
Pravritti and Nirvritti. *But, though the Aishwar*
immaterial essence, and a God, they deny his prov
dominion; and though they believe Moksha to be a
tion into his essence, and vaguely appeal to him as
of the good things of Pravritti, they deem the con
virtue and felicity in Pravritti to be independent of
the bliss of Nirvritti to be capable of being won only
own efforts of Tapas and Dhyán, [rejection of outwar
and mental abstraction, according to the Buddhas,
which they too are confident will enlarge their fa
infinity, will make them worthy of being worship
Buddhas on earth, and will raise them in heaven, to an
and self-earned participation of the attributes and bliss
Supreme Adi Buddha; for such is their idea of Moks
absorption into him, or I should rather say, of union
him.....The *Kármikas* and *Yainikas* derive their n

respectively, from Karma, by which I understand conscious moral agency, and Yatna, which I interpret conscious intellectual agency. I believe these schools to be more recent than the others, and attribute their origin to an attempt to rectify that extravagant quietism, which, in the other schools, stripped the powers above, (whether considered as of material or immaterial natures) of all personality providence and dominion; and man, of all his active energies and duties. *Assuming as just, the more general principles of their predecessors*, they seem to have directed their chief attention to the phenomena of human nature, to have been struck with its free will, and the distinction beween its cogitative and sensative powers, and to have sought to prove, notwithstanding the necessary moral law of their first teachers, that the felicity of man must be secured, either by the proper culture of his moral sense, which was the sentiment of the Kármikas, or by the just conduct of his understanding, a conclusion which the Yátnikas preferred; and this, I believe to be the ground of distinction between these two schools as compared with one another.....

"In regard to the destiny of the soul, I can find no essential difference of opinion between the Bauddha and the Brahmanical sages. By all, metempsychosis and absorption are accepted. But absorbed into what? into Brahma, say the Bráhmans; into Sunyatá, or Swabháva, or Prájna, or Adi Puddha, say the various sects of the Buddhists. And I should add, that by their doubtful Sunyatá, I do not, in general, understand annihilation, nothingness, but rather that extreme and almost infinite attenuation which they ascribe to their material powers of forces in the state of Nirvritti, or of abstraction from all particular palpable forms such as compose the sensible world of Pravritti."

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